A

DIVINE LOOKING-GLASS;

OR,

THE THIRD AND LAST TESTAMENT

OF

OUR LORD JESUS CHRIST,

WHOSE

PERSONAL RESIDENCE IS SEATED ON HIS THRONE OF ETERNAL GLORY IN ANOTHER WORLD:

BEING

THE COMMISSION OF THE SPIRIT, AGREEING WITH, AND EXPLAINING OF THE TWO FORMER COMMISSIONS OF THE LAW AND THE GOSPEL, DIFFERING ONLY IN POINT OF WORSHIP.

SET FORTH FOR THE TRIAL OF ALL SORTS OF SUPPOSED SPIRITUAL LIGHTS IN THE WORLD, UNTIL THE EVER-LIVING TRUE JESUS, THE ONLY HIGH AND MIGHTY GOD, PERSONALLY APPEAR IN THE AIR WITH HIS SAINTS AND ANGELS.

BY

JOHN REEVE & LODOWICK MUGGLETON,

PENMEN HEREOF, AND THE LAST CHOSEN WITNESSES UNTO THAT EVER-BLESSED BODY OF CHRIST JESUS GLORIFIED, TO BE THE ONLY WISE, VERY TRUE GOD ALONE, EVERLASTING FATHER, AND CREATOR OF BOTH WORLDS, AND ALL THAT WERE MADE IN THEM.

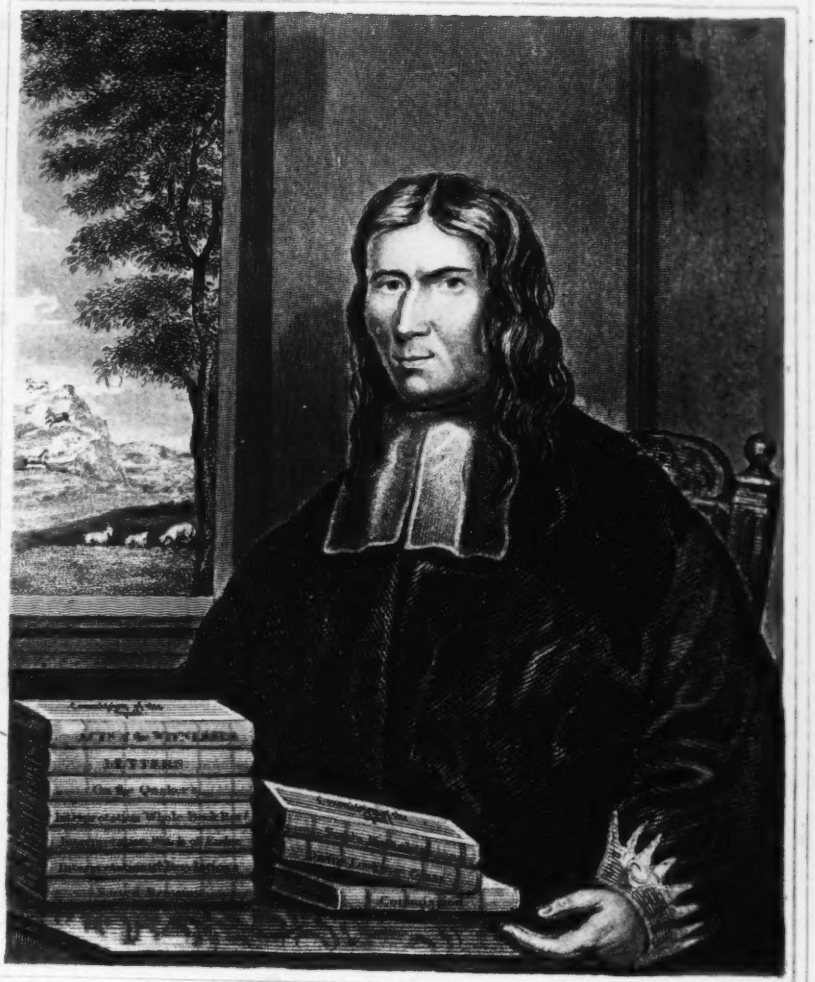
"EVEN SO COME LORD JESUS, COME QUICKLY, TO TESTIFY AND FULFIL THY OWN PROMISE IN THY RECORDS OF TRUTH, THAT THY REDEEMED ONES MAY REALLY KNOW THAT THOU HAST SENT US; AND ART THAT UNCHANGEABLE GOD WHICH CANNOT POSSIBLY LIE, THOUGH MILLIONS OF UNREDEEMED MANKIND THEREBY SHOULD EVERLASTINGLY PERISH."

Fifth Edition.

LONDON:

FIRST PRINTED IN 1656; REVISED BY, AND PRINTED FOR, LODOWICK MUGGLETON, IN 1661;
RE-PRINTED (BY SUBSCRIPTION) IN 1846, BY CATCHPOOL & TRENT, 5, ST. JOHN'S SQUARE,
FROM THE SECOND EDITION REVISED BY THE PROPHET LODOWICK MUGGLETON;

AND MAY BE HAD OF
JOSEPH AND ISAAC FROST, ST. JOHN'S SQUARE, CLERKENWELL; JOSEPH GANDAR, 18, NORTHAMPTON PARK, ISLINGTON; AND WILLIAM RIDSDALE, LENTON, NEAR NOTTINGHAM; AND OF BOOKSELLERS.



LODOWICK MUGGLETON,

THE LORD'S LAST HIGH PRIEST UNDER JOHN REEVE IN THE

COMMISSION OF THE SPIRIT;

Died 14th March 1691. Aged 77 Years, 2 Months & 14 Days.

The above Head from an original Painting from Life in the Poss.n of William Wood, Bookseller, of
The former Plate was taken from the Picture in the Poss.n of

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RE-PRINTED (BY SUBSCRIPTION) IN 1846, BY CATCHPOOL & TRENT, 5, ST. JOHN'S SQUARE,

FROM THE SECOND EDITION REVISED BY THE PROPHET LODOWICK MUGGLETON;

AND MAY BE HAD OF

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TO THE SPIRITUAL DISCERNING READER.

My beloved spiritual brethren, in whom is rooted and really grounded the saving light of life eternal, I know that the manifold breakings forth of seeming glorious appearances in this age can by no means be hid from your eyes.

Also you know that the true light of life hath almost discovered them all to be nothing else but the very depth of men's serpentine subtleties, cloaked over with the divine titles of the most infinite and holy God, so that men's glittering language now is of no value unto you, unless the Holy Spirit beareth witness unto your spirits, that the Lord hath spoken unto them from heaven; neither can men blind your eyes with their natural miracles, artificial jugglings, sophistical signs and wonders, to cause you ever the sooner for that to receive them as immediately sent forth by the ever-living God.

I say it is not lofty words of imaginary voices, visions, dreams, revelations, variety of languages, declarations of the knowledge of the heights and depths of perishing nature, pretended Jerusalem journeys, supposed seeing of spiritual angels with eyes of natural flesh, and familiar conversing with them, and knowing the names of all the holy angels in glory, and every man's protecting angel in this world, or any such like carnal fancies, can blind your eyes any more which have received from above a distinguishing gift between the things of eternal life and death, not only from its effects, but from its first causes also.

My selected brethren unto a pure light, language, and life, from the very true God, I certainly know, that nothing in this world will satisfy your hungry souls, but a right understanding of spiritual things which are eternal in that world to come; therefore, unto you alone which look not after gilded words, but glorious things, present

I this epistle from that Spirit which can neither deceive, nor be deceived, by men or angels.

Wherefore, if any sober man, of a quick comprehension, shall suppose that this writing might have been composed into fewer words than is here inserted, I hope he shall wisely consider that things of such concernment require more words than ordinary, not only for informing and confirming of the simple saints, but also for confounding of the subtle serpents of this age.

Moreover, you that peruse this epistle, which are of an unjudging tender spirit, may also know, that before the eternal Spirit in Christ Jesus became my minister, I was very weak in the knowledge of learned men's opinions, their disputes, or writings, concerning heavenly things which are hid from them, and revealed unto unlearned babes.

Therefore, the chief desire of my soul is, that it may be manifested unto elect men and angels, whether the substance of this epistle proceeds from mine own carnal spirit, or from the most pure and and holy Spirit of God Himself; I mean that one personal glorious majesty of our Lord Jesus Christ, whose divine nature both is and shall be crowns of immortal ravishing excellencies in all his elect, at the great and dreadful day of eternal burning vengeance upon the souls and bodies of all bloody-minded impenitent persecutors that ever were born.

JOHN REEVE.

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ANOTHER EPISTLE ANNEXED TO THIS BOOK.

My beloved spiritual brethren, who are or shall come to be really grounded in the true doctrine, which is held forth in the three commissions, namely, the commission of Moses and the prophets; 2. Of Christ Jesus and the Apostles; 3. Of the commission of the Spirit; which commission is now extant in the world, though not accompanied with visible signs and natural miracles as the other two commissions had in their time, when their commission was in being; yet this I am sure, that this commission of the Spirit being the last commission that God will ever send into this world, while time is no more; therefore it is that this commission of the Spirit hath the only interpretation of the two former commissions: for there is no man in the world at this day, let him be of what sect or opinion soever, that doth truly know any part of the scriptures, but this commission of the Spirit only, notwithstanding they labour so much after the knowledge of them; yet, for want of a commission from God, they have no true understanding of any one principal or true ground of faith; for all that they do of that nature is nothing else but the very strength of reason, and reason can never truly know the deep things of eternity; because there is no man in the world at this day that hath the knowledge of the true God, his form and nature the right devil, his form and nature, but this commission of the Spirit only.

Therefore, when God spake these words unto John Reeve, saying, I have given thee understanding of my mind in the scriptures, above all the men in the world; also God did say at the same time, I have given thee Lodowick Muggleton to be thy mouth; so that according to the words of God, He hath given us two to understand more of his mind in the scriptures, than all the men in the world do at this day, that is, more spiritual knowledge of the scriptures than all the men in world, because God hath chosen us two to be his last commissionated prophets and witnesses of the Spirit, to declare and make known unto

the seed of faith those great mysteries which have lain hid in the breast of God ever since the foundation of this world was laid; and in the time of their commission was in some measure made manifest unto the sons of men, by some part of the mystery of God, as those commissions aforesaid, namely, Moses and Jesus.

But now, in this last age, is the commission of the Spirit, which is to finish the mystery of God, according to that saying of John, Rev. x. 7, where it is said, "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets."

And now this mystery of God is made manifest in the world by this commission of the Spirit both in our discourse and writings: so that it may be clear to you that are capable to understand, and to comprehend those deep and high mysteries which hath been declared by this commission of the Spirit, both by word of mouth and pen; wherein we have unfolded the mystery of the true God, and the right devil, with the persons of angels, and their natures, with many other sacred mysteries, which never were revealed unto the sons of men, until this last commission of the Spirit.

And the knowledge of the two seeds is these two keys which doth open or unlock the gates of heaven and of hell; that is, they know what the commission of Moses and the prophets was, and how far a man is freed from the visible worship of his commission which was of the law, which is the gates of hell.

Also we know what the other commission of Jesus and the apostles was, and how far a man is bound to observe the visible worship which was set up in their time, which was then in great force so long as that commission stood: but when God doth give a new commission, the old is made void, as with reference to the visible worship which is set up by a commission; therefore you know that the apostles' commission did wholly thrust out the visible worship which was set up by Moses.

Therefore it was that Christ said unto Peter, "I have given thee the keys of heaven and of hell;" that is, thou shalt be a preacher of the gospel, which is the kingdom of heaven, and so thou shalt open the gates of heaven unto all those that shall believe in thy declara-

tion: also, thou shalt have the true interpretation of the law of Moses, which shall open the gates of hell unto all those persecuting Jews which were under the law of Moses, at that time when the commission of the apostles was in being.

So, likewise, it is with this commission of the Spirit, because this commission of the Spirit doth hold forth no visible nor external outward worship, as the other two commissions did.

But as it is the commission of the Spirit, therefore, there is no outward nor visible worship to be used in it, but that invisible and spiritual worship only, which is to worship God in spirit and truth; which spiritual worship doth consist in the knowledge of the true God, and the right devil, upon which the foundations of the other two commissions both stand upon, which no man in the world at this day doth or can know, but this commission of the Spirit only, and those which come to understand, and to believe the truth of this commission.

Much more might be said in this thing, but it would be too large an epistle; therefore, my counsel and advice unto you that do believe, or shall come to believe in this last spiritual commission, is, that you would seriously read and peruse this book, called A Divine Looking-Glass, though it hath been much slighted and disregarded because of the abuse that it did receive in the press, yet there is contained in it the most highest mysteries of all, which have not been revealed since the world began until now.

But I having occasion for to reprint it again, have read it over with much serious deliberation, and finding in it such variety of matter, with such deep profound mysteries, which could not be declared but by the unerring Spirit of God which was given unto John Reeve; so that I hope, that you that have received some light in your understandings concerning the mystery of the true God, and the right devil, upon the knowledge of which doth depend many other heavenly mysteries which is treated upon in this book, which I do desire and shall be glad that you may increase and grow in the knowledge of them, so that you may be satisfied in the full assurance of faith while you are here, and your knowledge perfected in glory hereafter.

By LODOWICK MUGGLETON.

TO THE READER.

St. John's Square, London, 1846.

Beloved Brethren,

We having examined and compared this edition with the second edition, printed for the prophet Lodowick Muggleton, in the year 1661, and finding very few errors therein, (the printer having kept as close as possible to the copy,) we think it not worth printing an errata, there being nothing to impede the general meaning of the work; therefore we desire the reader to amend them with his pen.

On research, we found the scripture texts were taken from a Bible and Testament printed in London, by Robert Barker, printer to the King's most excellent Majesty, in the year 1608, which will account for the difference of words used by him, and some of the more modern translators.

This edition being a copy, as near as possible, of the beforementioned edition, with this exception only, we have added the chapter and verse to several of the scripture texts, (which we found not printed before,) to render reference more easy to those who search to compare spiritual things with spiritual things.

JOSEPH & ISAAC FROST.

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AN OCCASIONAL DISCOURSE from the First and Second Verses of the Second Chapter of the DIVINE LOOKING-GLASS; concerning the Prophet REEVE, that Darkness, Death, and Hell, lay secretly hid in the spiritual Earth eternally with God. By the Prophet MUGGLETON, Sept. 28th, 1668 181

A DIVINE
LOOKING-GLASS.

CHAPTER I.

1. *From whence all writings proceed.* 2. *A necessity of extraordinary light to satisfy or silence curious questions.* 3. *The names of the two last witnesses, and the time of their call.* 4. *The highest queries concerning the eternal estate of mankind.* 5. *Of the form and nature of God from all eternity, who continually increaseth in wisdom.* 6. *The person of God is the object of true faith.* 7. *No reason in God.* 8. *The purest reason in man cannot understand the scriptures.*

MY beloved brethren, you know that all speakings or writings are either natural or spiritual, and that of necessity they proceed from their several heads of divine inspiration, or human imagination.

2. Moreover, you know also, that a man had need be endued with an extraordinary light to satisfy or silence curious questions concerning things which are eternal.

3. Dear friends, I, *John Reeve*, being a poor layman (so called), upon a declaration that the Most High from the throne of his glory, spake unto me in the year 1651; you may be sure since that, the propounding of nice questions have not been wanting unto me and my spiritual companion *Lodowick Muggleton*, both from the strong and the weak.

4. Amongst the rest, not many months past, a friend of mine being somewhat troubled in mind, was moved to propound these high queries:

"Whether any creature was formed on purpose for eternal sufferings?

"Or whether it would not have been as advantageous for the Creator's glory to have formed all creatures for eternal happiness, as otherwise?

"Or if any creature was made to be a vessel of wrath, to show forth the prerogative royal of its Creator, wherein is that creature blameworthy of sin or evil, which, through a secret decree, could not possibly avoid it?

"Or whence came that sin or evil into the spirits of man or angel, if they were pure in the first creation?"

My Christian brethren, these curious queries will occasion

variety of spiritual matter; yea, and it will further me also to treat upon the original of all heavenly secrets. Wherefore, in answer to these difficult queries, I shall write of several things of most highest consequence unto mankind, namely, concerning the glorious Creator Himself, and the original cause that moved the divine majesty to produce any creature sensibly to live in his sight, and of the creation of the true God, and of the imaginary lying creation in the spirit of sinful man, and whence it came. Also of the creation of angels before man, with the materials and manner of it.

5. I confess I have been moved briefly to touch upon most of these things to the public view of many already; but now, through assistance of the unerring Spirit, I shall handle them more fully, in removing many obstructions in the way, and for more clearer satisfaction unto the true spiritual Christian, and confutation of all fleshly lying anti-christians whatsoever.

6. First, by immediate inspiration from the Holy Spirit, I positively affirm against all naturalists under heaven, that there is a Creator.

7. Secondly, with the same confidence I affirm against men or angels, that this our God from all eternity was an uncreated spiritual person, in form like a man.

8. Thirdly, from the same spirit I declare, that that blessed god-man Christ Jesus, so exalted throughout the true scriptures, was and is that eternal Creator beforesaid.

9. Fourthly, I declare against all literal-mongers in this world, that this our Creator and gracious Redeemer was only one immortal, undivided, personal god-man from all eternity, and in time, and to all eternity.

10. Fifthly, I declare from the Holy Spirit, that the addition of two persons more unto this our only wise God, blessed for ever, proceeded only from the old serpentine anti-christian devil in carnal men.

11. Moreover, as for those words of Father, Son, and Spirit, or Lord Jesus Christ, or any other divine titles in scriptures, you may know that they are only variety of names to set forth the infinite godhead glory of the Creator's person.

12. Again, I declare from the spirit of truth, that from all eternity the Creator's person was of a sun-shining fiery glory of sensible heavenly motion, light, heat, voice, and speech, and his divine person was swifter than thought.

13. Moreover, all variety of divine excellencies, as a crystal sea, did infinitely reign in his heavenly person: as, namely, pure spiritual faith, his Almighty power, or heavenly love, his ravishing glory, or any other divine virtue that can be named.

14. Thus you that are truly spiritual may undoubtedly know, that from all eternity the Creator possessed his heavenly joys or new glories by Himself alone, when no created being sensibly

appeared to behold his excellent majesty.

15. By true inspiration from the Holy Spirit, I positively affirm, that the principal motion of all variety of heavenly wisdom, joy, or glory, which the Creator foresaw He should eternally possess, naturally sprang in Him from an incomprehensible knowledge of his own endless infiniteness;

16. Or from a perfect understanding of an eternal increase of all manner of glorious excellencies to solace Himself withal, and elect men and angels that should be created by Him.

17. If the Creator should be an infinite formless Spirit, as some men vainly imagine, my spiritual brethren, you know then that it were impossible for any spirit of man or angel to be made capable of fixing his understanding upon any such spiritual Creator.

18. You know that no man can describe the form of an invisible spirit, whether it be finite or infinite, unless it be covered with a body or person.

19. Moreover, you know also, that no man or angel can be made able in the least to comprehend the nature of any spirit whatsoever that wants a distinct body or person of its own to inhabit in.

20. Therefore you cannot but understand that the Creator of mankind must needs be a substantial glorious person, and not a nonsubstantial formless Spirit as beforesaid.

21. Again, notwithstanding every divine virtue in the Creator's person be infinite, yet by inspiration from his own Spirit I positively affirm, that there was never any kind of reason in Him.

22. Whatever the learned men of this world have long imagined concerning pure reason being the divine nature of God, they are utterly dark concerning a true understanding of the Creator's divine nature, or personal glory, in the least.

23. I declare from the true God, that all those men that call pure reason God's divine nature, if they understand no other light before death seize on them, they shall find their imaginary reason nothing else but a dark tormenting fiery devil of burning envy in their own bodies at the great day, even against the Creator Himself, and his elect men and angels for everlasting.

24. For this I say from the Lord, unto you that are spiritual, the very nature of reason, though it be never so pure, is nothing else but mere desire: therefore you may know, that if the Creator Himself should have any desire in his Spirit, there would be a kind of want in Him.

25. For if his nature be all variety of heavenly satisfaction in itself, as it is, what rational desire can find place in such an infinite fulness of divine glory?

26. Moreover, my spiritual brethren, what is the principal ground of all anti-christian darkness in the spirits of Solomon-like men, in reference to a right understanding of the Creator, and his divine nature, is it not because they think to apprehend the true

God by a false light, which they vainly call pure reason?

27. What is this which worldly men call pure reason? Is it any thing else but that proud angelical serpent devil in them, which by its own natural strength continually strives to find out the tree of eternal life, that they may cure themselves of their deadly wounds of soul, arising from all their spiritual and fleshly rebellions against God and man?

28. Again, doth the true understanding of the Creator run in the line of pure reason, or pure faith in the scriptures?

29. Is there any saying in scripture that God's divine nature is pure reason, or by pure reason we know the true God, or any thing that is spiritual? Indeed I have read scriptures that say, "by faith the apostles knew the worlds were made, and by faith they knew their mortal bodies should be raised immortal bodies, at the great day of the appearing of Christ in his glory;" but, as before said, I never read or heard any spiritual wise man say, that the invisible things of eternity were understood by man's pure reason; no, nor angels, that behold the glorious Creator face to face. It is written, "with thee is the well of life, and in thy light shall we see light." It is also written, that "men were partakers of the divine nature," and that "Abraham believed God, and it was imputed to him for righteousness;" and "by faith men were justified before the Creator, and in their own spirits;" and that "without faith it was impossible to please God." Furthermore it is written, that "faith is the gift of God."

30. In these records, and many more such like, you see the scriptures take no notice of the word pure reason, by which men could know any thing of the true God, or of his heavenly secrets at all.

31. Therefore I would fain know whether those men that call pure reason the divine nature, are fit to interpret scriptures, or to bear the name of gospel ministers? But I will leave them at present to Him that will discover them soon enough to their cost.

CHAPTER II.

1. *What the substances of earth and water were from eternity.* 2. *A great secret revealed concerning death and hell.* 3. *Concerning the heavens above.* 4. *Earth and water not eternally glorious.* 5. *The residence of the Creator.* 6. *Earth and water uncreated substances.*

AGAIN, in the next place, by inspiration from the unerring Spirit, I positively affirm, that the substances of earth and water were from all eternity in the Creator's presence, uncreated, senseless, dark, dead matter, like unto water and dust, that have no kind of life, or light, or virtue in them at all.

2. Also I declare from the Holy Spirit, that darkness, death, or devil and hell lay secretly hid in that earth above this perishing globe, and in the sight of the Creator were eternally naked and

bare, both in their root and in their fruit.

3. Again, I declare from the true light of life eternal, that that world or kingdom where the Creator's glorious person is visible, is a place or throne infinite in length, breadth, or height, answerable unto an infinite majesty.

4. Moreover, for your information that are spiritual, from the true God I declare, that in this heavenly city there is no firmament, sun, moon, nor stars: so that you may understand that it is an infinite open place for divine personal ascending or descending at pleasure, only under foot is fixed a spiritual earth and a crystal sea.

5. Furthermore, you that are spiritual may know that it stands to very good sense that an infinite majesty cannot be confined to a finite world or kingdom, as this is; I mean when He possesseth the throne of immortality as at this time, or before He became a body of unspotted flesh.

6. Again, concerning that glorious earth and crystal sea aforesaid, I would not have you to think that I mean it was eternally so, but after, or in the finishing of the creation of angels, and variety of other creatures, the infinite virtue of the Creator's word produced that crystal spirituality in them, that both visible as well as invisible, every thing or creature appointed to abide in the presence of the divine majesty, might be all glory in their kind and measure, answerable to the unmeasurable variety of unspeakable glory in the Creator Himself.

7. My spiritual brethren, you know that it is an opinion of the learned, that those substances, earth and water aforesaid, were not eternal; but they have long imagined that the Creator spake the word, and so they came to be; and after He had given them their being, He formed all things that were made out of them.

8. My beloved brethren, you may know that this must needs be an error, because you know that the word *create* is to make formless dead matter into sensible living forms.

9. Besides this, you know, as for creating of those elements of water or dust, there is no scripture maketh mention of any such thing, therefore a mere imagination; but more of this in the seventh chapter.

10. Again you know, that from eternity the divine nature of the Creator's Spirit was nothing but immortal fiery glory of life and light. It is written, "God is light, and in him there is no darkness at all:" and it is written in Gen. i. "and darkness was upon the deep."

11. My brethren, if the Creator be all life and light, as you know He is, then, without controversy, the dead earth and dark deep water never proceeded out of his glorious mouth: but if that scripture should be objected where it is said, "I create light, and I create darkness," to that I answer, the mind of the Holy Spirit in those words was this,

that He created those souls that were naturally dark, and He created these mortal spirits that were full of immortal light; but, on the contrary, there was not the least meaning in those words, or any other throughout the scriptures, that God created or gave any being or beginning unto dead, dark, senseless earth and water, as aforesaid.

12. Whatever men vainly imagine the Creator to be, if they shall conclude there was nothing eternal but God only, if they acknowledge the Creator to be some glorious thing which is incomprehensibly infinite, then I would fain learn of those wise men where the glorious Creator was resident when He gave a being to earth and water. If they shall say unto me, that He was uncapable to be in any one place, because He was every where, as to that, I cannot understand which way the Creator should be every where, or any where at all, if He had no place or habitation to abide in, neither finite nor infinite.

13. God being all light, life, joy, and glory in Himself from eternity, is it not against all divine or human light, that is not unreasonable, that ever those dark, dead elements of earth and water should have their original from his glorious spirit, because their natures are so contrary, that it was impossible that they should proceed from one another; for, alas! what is death or darkness? Is it not through the absence of life or light? and is not life, being overcome by death, absolutely become death and darkness, or utter silence for a moment?

14. Again, if light and darkness, or life and death meet together, is there any peace or agreement between them until life be swallowed up by death, or death be swallowed up into life?

15. If this be so, the which no sober man can gainsay, then without controversy earth and water were uncreated substances, eternally distinct from the God of glory; because the scripture saith, "and darkness covered the face of the deep."

CHAPTER III.

1. *Of the angels.* 2. *Their form and nature.* 3. *Out of what they were made.* 4. *The serpent which tempted Eve.* 5. *The cause why any creature was formed.* 6. *Who are partakers of the divine nature.* 7. *No created being capable of the essence of God to dwell in it.*

AGAIN, from the true light of life I affirm, that the angels were the first sensible living beings formed by the Creator.

2. I declare also, that the angelical host were all produced by his word speaking into that dust without or above this visible heavens.

3. Moreover, I positively affirm from the same light, that all the angels in the heavenly throne aforesaid are persons in forms like men, and not bodiless spirits, as the learned have long declared,

and the nature of their angelical spirits are pure reason only.

4. From the God of all truth I declare, that that serpent which tempted Eve unto evil was one of those angels of light.

5. Moreover, that serpent angel was more wise or god-like in his creation than all the elect angels of glory; for the most wise God, in this, may be likened to a wise earthly prince, that, for the manifestation of his royal pleasure, exalteth that subject to the highest dignity, which he hath secretly decreed to the highest disgrace.

6. Thus it was with the glorious Creator, who foreknowing that his prerogative royal would compel Him to create this angelical reprobate, in reference to his divine justice, therefore, for the manifestation of his most glorious power unto his elect men and angels, his wisdom saw it most fit to endue him with more piercing rational wisdom and brightness of person than all his angelical companions, because he was decreed to the greatest shame and pain, as aforesaid.

7. And not only so, but also because the elect angels should admire their Creator's wisdom and power, when they should see the outcast condition of the highest created glory, and be filled with new declarations of honour, praise, and glory unto the divine majesty, for his free-electing love towards them through which they were ensured eternally to reign in their created purity.

8. Again, from the true light of life I positively affirm, that there was but only one reprobrate angel created at the first, which is fully cleared in this book.

9. Moreover, you spiritual ones may understand that if the most merciful Creator could possibly have known any other way for the manifestation of his divine excellencies unto men and angels, I say you may be confident He would never have created any thing on purpose for eternal suffering.

10. Furthermore, can you possibly imagine or think that the most gracious and wise Creator would ever have suffered the nature of any creature to become rebellious against Himself, for the occasioning of such marvellous transactions in this world, and suffering both of God, angel, and man, if He could have possessed his infinite glory, in the creating of every thing unto eternal pleasures.

11. Again, if dust and water were eternal substances distinct from the Creator, it being dark and dead matter, it could not produce any kind of life at all of itself, but was brought forth into life by another.

12. Wherefore it may be queried by some, what was that which entered into dust, and brought forth angelical bodies to live in the Creator's presence? was it any thing else but that spiritual life or divine nature of God Himself?

13. Unto this curious query from the true light of life I answer, that neither the spirit of angels, nor any other creatures,

were formed of the divine nature, but the souls of Adam and Eve only.

14. But they were created of variety of spirits to one another, and to the Creator also; yet they were all purely created and in a sweet harmony with each other, and their Creator also, even so long and no longer than they abode in their created purity.

15. Again, by inspiration from our Lord Jesus Christ, I affirm, that the unsearchable wisdom of the most high God was secretly hid in the infinite power of his word speaking only.

16. So that it was the foreknowledge of his own mighty power, which was one of the principal grounds that moved Him to produce any living creature in his presence.

17. Wherefore, before any creature was formed by Him, if He had not perfectly known that of those aforesaid elements of dust or water by his word speaking only, He could create as many several spirits, with bodies suitable to their natures, as He saw good, and yet wholly retain the divine nature of his Spirit to Himself, He would never have formed any creature to have lived in his sight:

18. Because then, you know, there would have been no distinction of natures or names between the creatures themselves and the Creator; nor none of the variety of his infinite wisdom, power, and glory ever seen or known by the creatures;

19. For you that are spiritual may understand, that the Creator's royal will or pleasure was that glorious wheel that moved Him to form any creature at all.

20. Therefore you may also know, that it was impossible for Him to create the spirits of angels and man to be both of the nature of his own Spirit, or neither of them to be of his divine nature, because, as aforesaid, the variety of his wisdom, power, and glory, would have been all lost for want of distinction.

21. Moreover, if angels and man had been both of God's divine nature in their creation, then instead of their being capable to be transmuted into a higher or lower condition at the divine pleasure of the Creator, would they not rather have been unchangeable creators than changeable creatures?

22. Therefore the most wise and holy Creator, that He might prevent all that might impede his divine purpose, He created the bodies of angels spiritual, and their natures rational; and He made the body of the man Adam natural, and his soul spiritual.

23. For if their spirits and bodies had been both of the divine nature, then it would have been impossible for them to be capable of any change of sin or evil, or consent to evil in them, no more than the Creator Himself.

24. Where then had been all the wonderful transactions of his glorious majesty, or what would have been formed but creators only, instead of creatures, as aforesaid?

25. Again, because of our weak comprehension in the deep things of God, I shall speak something by way of imagination only, which is as followeth:

26. Suppose the most high God should have created both angels and men all glorious like Himself, and eternally so to remain, yet those created beings could not possibly be the divine essence of his godhead spirit, but only a created light of sensible life, of divine joys proceeding from the eternal Spirit, by virtue of words speaking through his heavenly mouth into those elements beforesaid.

27. Because you may know that the uncreated essence or godhead spirit of an infinite majesty was utterly uncapable to be conveyed into a finite created being, for infiniteness is only capable of its own glorious centre:

28. So that you that are truly spiritual may understand, that after the angels were formed into living bodies, the divine majesty and those created beings were become distinct in their essences for everlasting;

29. That the angels, by apparent sight of their Creator's face, might know themselves to be but creatures, and subject to the divine pleasure of Him that made them.

30. Moreover, from the true light of the Holy One of Israel, I affirm that the elect angels of eternal glory had no certain knowledge of continuing in their created purities, until the Lord had discovered the reprobate angel unto them.

31. It is written, that "he made all things for his own glory, and the wicked for the day of wrath."

32. My beloved spiritual brethren, you know that the heavenly nature of the divine majesty is nothing else but all variety of glorious excellencies.

33. Also you know that the Creator's Spirit being variety of spiritual perfections, He could create nothing against his glory but for his glory only, because that glory of his is Himself, or his [illegible]m all, or only pillar upon which He built his everlasting kingdom;

34. Wherefore, if angels or man had been framed in unchangeable conditions, then instead of making known his manifold divine glories to his creatures, He must have created things for his own eternal ruin.

35. For if such a thing could possibly have been, instead of being creatures, as aforesaid, they would all have been creators; and being unchangeable, it could not possibly be avoided, but they must all have shared in, or of the Creator's unchangeable glory also.

36. Moreover, if the Holy One of Israel should be divided into three divine persons, as many men blindly imagine, then you know that being all eternal, they must of necessity be equal in godhead, wisdom, power, and glory: a kingdom thus divided cannot stand.

37. For you that are truly spiritual know, that all the true prophets in the time of the law did never acknowledge any more

gods than that Holy One of Israel only; and by inspiration they attributed many holy names unto his divine majesty, for the exaltation of his glorious person above all angels and men.

38. Moreover, you know that in scriptures it is written, that "the Holy One of Israel will not give his glory to another."

39. Therefore, whatever men vainly dream of a Creator, or God, or three persons, or of a bodiless infinite spirit, yet unto us that are heirs of eternal glory, there is but one only wise God, Creator, Redeemer, and alone everlasting Father, which is our Lord Jesus Christ, in one blessed body of flesh and bone glorified.

CHAPTER IV.

1. *Of the angels further.* 2. *Of the nature of pure reason.* 3. *Of the divine nature.* 4. *Wherein they differ.* 5. *The angels were under the moral law which was written in their natures.* 6. *The Creator above all law.* 7. *A necessity of supplying the angels with continual revelations from the Creator.* 8. *He that was above all law, made Himself under the law, by becoming flesh.* 9. *Who is antichrist.* 10. *No joy in God without a form.* 11. *Death an enemy to all kind of life in God, angels, and men.*

BEFORE I treat of the first appearance of sin or evil in the reprobate angel, I shall speak of the creation of angels by a comparison.

2. Suppose a man should speak words unto dry dust or sand distinct from his person, and before he spake unto that senseless chaos, he did perfectly know or believe in himself, that out of that dead dust his very words would produce so many several sensible living bodies in his sight, though those words proceeded from the soul of the man.

3. Yet you may know that they were not the essence of the man's spirit, but only a powerful influence of speech, or words spoken through his mouth, for manifesting the variety of his natural wisdom, power, or glory, over the words which he had spoken.

4. Moreover, you know that a man with great ease might spare a few words without any trouble of mind in reference to what use he saw fit to employ them, they being his own workmanship; can any sober man deny this man's prerogative pleasure with his own? I trow not.

5. This was the Creator's very case in the matter of creation, and who dares to speak against it? no spiritual wise man, I am sure; only some lustful persons may dispute against it, though it be contrary to their own reason when it is sober.

6. But deeds of darkness hate the light, and can do no otherwise; and those that live in the light are made to abhor all deeds of darkness or vain disputes against the Creator's royal will, or righteous ways.

7. Thus you which are truly spiritual may understand, that

neither the spirits of angels, no, nor of the man Adam himself, was of the divine essence in their creation. It is truth the soul of Adam was of the very nature of the Spirit of God; but it was a created nature, or virtue which brought forth its pure natural body as its house or tabernacle of abode; so that as the body had a beginning of dust, through which it was capable of change,

8. So likewise when that divine soul was covered with an earthly temple, it was capable of mutability, though it proceeded from an immutable glory.

9. But, on the contrary, though the spiritual bodies of angels had beginning also, yet they were not subject to change, but their spirits not being of the divine nature of Him that made them, was wholly subject to mutability.

10. For the angels' spirits were pure reason, as aforesaid; and what is the nature of the most purest reason? Is it any thing else but all pure desires? And what is the original of the most purest or perfect desire that is? Is it not a want of something that is desired, or a kind of unsatisfaction until its desire be satisfied from something that is not inherent in itself?

11. Again, my spiritual brethren, is it possible, think you, that there should be the least motion of the most purest desire that is in the nature of that spirit, which is all fulness of divine satisfaction in itself?

12. Or is it possible that that spirit that hath any desire in its nature should enjoy fulness of content in itself?

13. Wherefore, though the holy God created that angelical reason of all pure desire, let no spiritual wise man call it his divine nature.

14. Why? because you know there can be no kind of desire in the nature of that immortal God, that is all variety of glorious satisfaction in itself, as beforesaid.

15. But let him know from the true light of life, that the Creator, by his infinite wisdom or power, from a word speaking unto dust, could create, yea, and did make divers living creatures, and yet not one motion of the natures of those created beings was inherent in his heavenly Spirit.

16. Therefore you that are possessed with that new and true divine birth from the immortal throne, may know that the spirits of elect angels are not in the least of any part of the glorious natures of his Spirit, but only a created rational spirit of all pure desires, which was not only become distinct from his divine nature now it possessed its personal living being in itself;

17. But was also in its nonbeing, in the foreknowledge of the Creator, eternally distinct from his undesiring nature of all spiritual glories, secretly hid in its own dark senseless elements as beforesaid, only by a powerful word it was commanded to appear and manifest itself in its own creaturely condition.

18. Again, some may say unto me, Were the angels under any law in their creation? From the

unerring Spirit of our Lord Jesus Christ to this I answer, All the angels were equally created under one law; the which moral law was written in their angelical natures, motioning in them that all obedience was properly due unto their Creator, which had made them such marvellous creatures.

19. Again, you that are spiritual may know, that no created being was capable to be formed in a lawless condition.

20. Why? because there is nothing uncapable of being made under a law from another, but that divine Being only which was eternally in or from itself. You may also know, that those very words of creation, or creatures, includes a Creator, and a command of all obedience due unto Him.

21. Also you know, that no creature could acknowledge any kind of obedience to be due unto a God, unless he were guided thereunto by a light or law from Him that formed him.

22. My spiritual brethren, from the divine voice of God Himself I affirm, that the uncreated godhead itself is unto the created beings of angels or men either a law of perfect faith and pure burning love in them towards God and man unto life eternal;

23. Or else a fiery law of unbelieving burning envy in them against God, elect men, and angels, unto death eternal.

24. Not that any sin or evil could possibly proceed from the Holy Spirit of the Creator into the nature of the creatures, either in his creating of them, or after they were formed by Him.

25. You know that was impossible, because his divine nature in itself is nothing else but all variety of ravishing purities to Himself, or elect men, or angels.

26. Moreover, you spiritual ones may know that though the spirits of angels were created perfectly pure in their kind and measure; yet if they were not continually supplied with inspirations from that divine glory which gave them their beings, instead of continuing in their angelical brightness, their spirits would become nothing else but a bottomless pit of imaginary confused darkness of aspiring wisdom above the Creator:

27. For the elect angels' spirits being only pure reason, the very nature of them is to desire after the knowledge of that incomprehensible glory which gave them their beings; and it is the variety of his divine excellencies flowing into their desiring natures, which is that heavenly food that is prepared for their eternal preservation.

28. My beloved brethren, if you look into the first epistle of St. Peter, you may see that the elect angels are of a desiring or prying nature into the secret mysteries of our God, when He manifested Himself on this earth in a body of flesh. The words are these: "Searching when or what time the Spirit which testified before of Christ, which was in them, should declare the suf-

ferings that should come unto Christ, and the glory that should follow, the which things the angels desire to behold."

29. Furthermore, I am persuaded in my spirit, that the forming of angels was not very long before the creating of Adam and Eve.

30. Because you know that the elect angels were not only made for the personal society of the Creator in his heavenly throne, or kingdom of glory; but they were appointed also for ministering spirits unto the heirs of salvation in this world, according to that in the first of the Hebrews.

31. Moreover, you that are spiritual may undoubtedly know, that it was utterly unpossible for man or angels to be void of all law in their creation.

32. Because the Creator Himself became subject to his own law, when his divine godhead was transmuted into pure manhood.

33. It is truth that the uncreated eternal God was above all law, and so uncapable of any kind of law before He descended from his infinite glory into the womb of a woman.

34. But that He might be capable of the condition of a servant, for the manifestation of this his infinite wisdom, power, and glory, in a body of flesh unto elect men and angels, therefore He transmuted his unchangeable godhead into the likeness of sinful mortals for a season, that He might become the heavenly pattern of perfect obedience to his own law, in the visible sight of elect men and angels.

35. And that from thence, by virtue of his sufferings at the hands of cursed Canaanites, He might also become a purchaser from Himself of a twofold infinite ravishing glory to Himself, and elect men and angels, the which his spiritual body was uncapable of, until it became suffering flesh, blood, and bone.

36. Therefore whosoever saith that any other body ascended into glory, but that very same body of flesh and bone that suffered death upon the cross, he is an antichrist, and in utter spiritual darkness, let him be the perfectest literalist or naturalist in the whole world.

37. Moreover, you that are truly spiritual do know, that it was utterly impossible that heaven and earth, with all the wonderful works in them, should be from eternity, as godless atheists would vainly imagine, because they cannot attain to know what the Holy One of Israel is by their own natural reason:

38. For, alas! if no mortal man can give a being to one hair of his head, though he be lord of all other creatures under the sun, how should he possibly be from eternity?

39. I hope these overwise men will not say, that men were brought forth by earth, air, water, fire, sun, moon, stars, or any such-like weak means as those are. Why? because the spirit of man far exceeds all such creatures.

40. You may know that though those creatures have life in them

according to their kind; yet man, being a sensible living soul to itself, and being capable in some measure to comprehend the nature of those creatures aforesaid, must of necessity be a more eminent living being than they all.

41. For, alas! you know, though the sun, fire, earth, water, wind, or air, are powerful in their natures, oftentimes destroying mankind; yet when they have done it, they are no way capable in themselves of any sensible joy or sorrow for what was done by them, no more than the stones in the street;

42. Therefore, seeing all these creatures were formed for man's use, and are in measure known by man, and yet are all uncapable of any sensible knowledge of themselves or of man either; and seeing no man by his natural reason can perceive how any spirit brings forth its own body unto maturity, neither how it by degrees passeth away into its dust or nonbeing again, nor no creatures worth naming, were ever seen by men to have a beginning in any other way but that of generation only.

43. How can any rational wise man possibly imagine or think that man, or any other living forms, should ever appear to be without a glorious Creator to give them their beings at the first?

44. Furthermore, my spiritual brethren, can any of you be so weak, after a sober consideration, to imagine or think that a formless God gave being to all these marvellous living forms?

45. How is it possible for that which hath no distinct form or person of its own, to create any kind of living form at all?

46. What though the Spirit of our blessed Creator and gracious Redeemer be infinite, can it possibly enjoy any kind of sensible life, light, or glory, unless it hath a distinct body or person of its own to possess it in?

47. Again, though many seeming wise men, for want of true divine faith, do imagine the Lord to be a vast Spirit, yet you know that when they are moved to speak of a Creator, they usually say that the eternal Being is an incomprehensible infiniteness of variety of divine glories; as, namely, wisdom, faith, love, patience, meekness, righteousness, with all spiritual excellencies.

48. My spiritual brethren, if the Creator's nature be all variety of divine virtues, and every qualification in Him be infinite, how can those divine glories be sensible of their own being, or incomprehensible blessedness, unless they possess a distinct body of their own to possess that glory in? yea, a transcendent heavenly body, answerable unto an unutterable spiritual glory.

49. For, alas! you know that no finite living being can possibly be capable to possess divine virtues which are infinite, and live.

50. You know that mortality and infinite immortality cannot continue together.

51. Therefore you may understand, that that pure light which shineth in our dark spirits, though

it be called the divine nature or spirit of an infinite majesty, yet it is not infinite nor immortal in us:

52. But it is a heavenly light or virtue in us, changed into a condition of pure mortality, that it might instruct a mortal sinful soul concerning immortal things, which are eternal.

53. For you experimental ones know, that if that light of life enjoyed by us were immortal and eternal in us, then it were impossible that we should be capable of any kind of misery or mutability in the least.

54. Therefore you may know also, that the greatest light in sinful man is but an inspired motion into the man's spirit, to purify the lying imagination or impure reason in the soul of that man, that he may be capable to understand that the Creator hath a purpose to crown him with unchangeable personal glory at the great day.

55. But as for those men which dream of a condition of possessing an unchangeable glory in this being through an essential oneness with an infinite majesty, they are in the depth of spiritual darkness, concerning a right understanding of the Creator of his heavenly ways in man.

56. Moreover, you spiritual ones may know, that though no man hath any light of life in him, but what he hath received from an unchangeable glory, yet because that vessel wherein this light doth shine is a mortal sinner, and must die, therefore the heavenly light is made subject to mortality also.

57. Because the most high God, by his unsearchable wisdom, hath decreed, that all light of life in man shall become dead dust or earth for a moment, that in his appointed season it may quicken again a new and glorious life out of death itself for the manifestation of his infinite wisdom, power, and ravishing glory, unto elect men and angels.

58. Thus you that are truly spiritual may know, that though death be and was that king of fears, and enemy to all kind of life in God, men, and angels, yet, for a further increase of infiniteness of glory in the Creator, and finite glory in elect men and angels, it was his divine pleasure to make it as useful in its kind as life itself.

59. Though this truth will be the judge of me and all men at the last, yet I expect but few to embrace it, through that endless opposition in man.

CHAPTER V.

1. *The cause of the angel's fall, and the fruit thereof.* 2. *The condition of the elect angels.* 3. *The spiritual nature of the fallen angel remained, and what names are given to him.* 4. *An objection, and the answer concerning two vessels.* 5. *Of the fallen angel and Adam.* 6. *No distinction between God and the creature, but by names and natures.* 7. *Election and reprobation proved by divers scriptures.*

IN the next place, I shall write of the occasion of the downfal of the angelical reprobate, from that height of his created glory which he possessed above all the elect angels: my beloved brethren in the pure truth, you know that light of the Holy Spirit in the Creator breathing itself into my ignorant soul, hath abundantly remonstrated the distinction between the natures of God and angels aforesaid.

2. Moreover, you may remember I told you, that the spirits of angels were pure reason in their creation; and furthermore you know, it is clearly proved that the nature of the highest reason that ever was, or possibly can be, is nothing else but mere desire.

3. Wherefore, though the Creator gave it its rational being, yet unto you spiritual ones I made it appear, that in his glorious Spirit not one motion of reason was inherent.

4. Because where any desire is, though it be never so pure, it is a want of something desired.

5. Therefore you know that an infinite fulness of divine perfections in its own spirit cannot possibly have any kind of want in it, therefore uncapable of any kind of desire in the least.

6. Because what it hath a mind to do concerning itself, or any thing it hath made, you know it can do it to the utmost; and who can let it, or shall dare to say, in the day of his eternal account, why hast thou made one vessel for eternal glory, and another vessel for everlasting shame?

7. Wherefore, my Christian friends, you may know that the continuance of the glory of the angelical reprobate being expired, the Creator only withheld the inspiration of his divine glory from him; and immediately, for want of that spiritual meat to satisfy his desiring nature, his god-like created purity became nothing else but imaginary impurities of secret aspiring desires above the Creator.

8. So that his former pure reason was then become nothing but a loathsome sink of unclean reasoning concerning the true knowledge of the Creator's being the Creator, and the creatures being but creatures; and instead of honouring the Creator for his unsearchable wisdom, of forming out of a little dead dust such an innumerable host of elect angels for his majesty's personal society.

9. At the blind bar of his lying imagination secretly he arranged all the wisdom of the infinite God in creation, and condemned it as weakness itself, in comparison of his imaginary wisdom if he had been the Creator.

10. Again, his angelical spirit being wholly out of all creaturely order, and being lifted up with the wisdom of his spirit, and glory of his person, he beheld both the wisdom and persons of all the elect angels as simple uncomely creatures, in comparison of him or his wisdom.

11. Moreover, conceiving himself most fit for divine rule, and beholding himself and the Creator together, he imagined his personal

wisdom more capable of a divine throne than He which sat thereon.

12. Furthermore, he began to imagine a new creation of his own, for he thought if he had been the Creator, by a word speaking he could have formed more glorious creatures than those angels were, without any dust or any other matter whatsoever:

13. Or if he must have had some materials to form things withal, he imagined by his word speaking or thinking only, he could have produced matter of a more excellent nature for creation than a little dry dust, out of which he conceited he could have created creatures all glorious, and yet have retained his divine glory within himself distinct from them all.

14. Furthermore he imagined, that he could have created as many spirits as he saw fit, without any bodies at all;

15. Or if he saw good, he could have formed spiritual bodies that might be transformed into any other nature or form after he had created them, and not to continue only in one nature and form always:

16. For he thought it want of wisdom or power in a Creator, yea, and a veiling of his infinite glory over the things which he had made, if they might not be transmuted into any condition whatsoever, at his pleasure that formed them.

17. Wherefore in the midst of these and such like creative confusions, his irrational wisdom of imaginary impossibilities, so elevated his outcast spirit, that secretly he utterly abhorred that the Creator, or any other creatures, should remain in being, unless he only might bear rule over them all.

18. Wherefore, when the secret pride and envy of this angelical reprobate was at that height of unthroning the Creator, or else a dissolution of all, then the most wise God revealed his spiritual cruelties unto his holy angels; and, answerable unto what he would have done for a Creator's throne, in the visible sight of his elect angels, He condemned him to be cast out of his personal presence, and heavenly throne or kingdom, for everlasting;

19. And immediately, like unto lightning, he was thrown down into this perishing world, where his desired kingdom of god-like government was prepared for him and his lineal angels in another way:

20. And so having left their first estate, they are reserved in everlasting chains of darkness or unbelief, until the judgment of the great day, then to give an eternal account of their devilish government over God's elect righteous Abels on this earth, which was so exalted by Him in the highest heavens beforesaid.

21. My beloved spiritual brethren, you may know that then, and not till then, all the elect angels in glory were filled with variety of new spiritual praises in their mouths, of honour, power, praises, glory, majesty, wisdom,

counsel, dominion, faith, love, mercy, patience, peace, meekness, justice, righteousness, or any divine excellency that can be named to their glorious Creator, for his electing free love unto them, eternally to abide in their created purity, to behold his glorious face.

22. And for his wonderful wisdom in creating such angelical perfection, unto an everlasting rejection of desperate burning envy in utter shame.

23. Moreover, you which expect crowns of immortal glory may know, that in the downfal of the angelical reprobate, his spiritual form remained.

24. But the nature of his spirit was only changed as beforesaid, and so after our first parents were deceived by him, answerable unto his filthy nature of impure reason or lying imagination.

25. In scripture records you know, the Lord is pleased to call him by such like titles as these: namely, devil, a dragon, an enemy, a wicked one, a murderer, a liar, a thief, an envious man, an hypocrite, a Lucifer, a Beelzebub, or a prince of the air, or Satan, or reprobate, and such like.

26. O ye blessed ones of the most high God! with astonishing admiration it behoveth you not to slight, but seriously to ponder God's wonderful wisdom in the creating of angels and man: why? because in it is hid all spiritual secrets which are appointed to be revealed to elect men and angels unto eternity.

27. Again, I humbly beseech you which have really been possessed with that spiritual new birth of our Lord Jesus Christ in glory, is there any light, or life, or love, or any kind of divine excellency in the glorious Spirit of our Creator?

28. Again, had He any power over Himself, or over any creature which He had formed, either to fill them with glimpses of his most excellent glory, or wholly to retain them to Himself?

29. If you grant Him this his royal prerogative, the which no spiritual one can possibly deny, then without all controversy, unless the most wise and holy Creator had formed two vessels of several spirits to remain only for a season in their created purity,

30. And at the decreed time leave them both to their own created strength, and so withholding that heavenly manna of divine inspiration from them both, by which they stood, that in order to their change they might unite their spirits and bodies unlawfully together, for producing of two several generations of mankind on this earth, for the manifestation of his ravishing glories unto the one, and retaining the heavenly splendour of his divine excellencies wholly from the other, for the demonstration of his divine justice, will, or pleasure;

31. Would not all his heavenly wisdom, divine power, or ravishing glory, have been veiled from men and angels? And must they not either have been all creators, or creatures like unto senseless

stocks or stones to all eternity, in reference of any knowledge of the various wisdom, power, and glory of the Creator, as abundantly beforesaid?

32. Again, in that pure distinguishing spirit of all divine truth, I humbly beseech you which are delivered from the power of all natural, notional, or literal witchcraft, and in the room thereof are endued with a good measure of spiritual understanding in the things of eternity, can there possibly be any distinction between the unchangeable Creator and changeable creatures, without variety of distinct natures and names, to manifest the difference between them?

33. As, namely, since the outcast condition of the angelical reprobate, and fallen estate of the man Adam.

34. Can there now be any Creator or God at all, unless there be a devil or devils also?

35. Or can there be any light in life, and no darkness in death?

36. Or can there be any eternal immortal glory for some men, and no eternal shame and misery for other?

37. Again, can any man, from any kind of faith or truth, possibly imagine or think, that any one of these can be without the other?

38. Doth not the one give an absolute being unto the other? Can any man therefore think that if one of them should be dissolved, that the other could continue to be?

39. Thus you which enjoy that true distinguishing light of eternal life in you, may clearly see that immortal heaven or glory must of necessity be essentially distinct from hell or shame, or else there can be no perfect heaven or glory at all; and hell or misery must be essentially distinct from heaven or glory, or else there can be no certain hell or misery at all.

40. Moreover, the glorious person of the divine majesty Himself, must of necessity be essentially distinct from men, angels, heaven, earth, and all in them, or else it were impossible that there should be any God or angels, men or devils, heaven or hell, or anything else besides, but accidental things, proceeding from those four elements of earth, air, water, and fire, as all filthy Atheists vainly and blindly imagine.

41. But my beloved spiritual brethren, you have not so learned Christ, or received the truth of the ever-living Jesus into your innocent souls, to abide in any such foolish darkness.

42. Wherefore for your confirmation chiefly is this epistle written, that you may be enabled to discern the lying notions, and fleshly voluntary will-worship in man, contending against the secret decrees of the Holy One of Israel.

43. Furthermore, because many of the elect of God are as yet in bonds, by the exceeding subtilty of many silver-soul merchants of this perishing world, therefore I shall endeavour to confirm what is written from a cloud of unerring witnesses, my spiritual bre-

thren, the former true prophets and apostles of our Lord Jesus Christ; wherefore it was said by our God, which is Christ Jesus the Lord, that "heaven and earth shall pass away, but his words shall not pass away."

44. Again it is written, that "he made all things for his own glory, and the wicked for the day of wrath." Also it is written, that "Jacob was loved, and Esau was hated, before they had done good or evil, that the purpose of God might remain according to election;" for he saith to Moses, "I will have mercy on whom I will have mercy, and will have compassion on whom I will have compassion; so then it is not in him that willeth, nor in him that runneth, but in God that showeth mercy." Further it is written, "but, O man, who art thou which pleadest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, to make of the same lump one vessel to honour, and another to dishonour? What if God would, to show his wrath, and to make his power known, suffer with long patience, the vessels of wrath prepared to destruction, and that he might declare the riches of his glory upon the vessels of mercy, which he hath prepared unto glory," Rom. ix. And in Rom. viii. it is thus written, "also we know that all things work together for the best unto them that love God, even to them that are called of his purpose; for those which he knew before he also predestinated to be made like to the image of his Son: moreover, whom he predestinated, them also he called, and whom he called, them also he justified; and whom he justified, them also he glorified." Again in the first epistle of Peter, it is thus written, "wherefore also it is contained in the scripture, behold, I lay in Sion a chief corner-stone, elect and precious, and he that believeth therein, shall not be ashamed: unto you therefore which believe, it is precious; but unto them that be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone to stumble at, and a rock of offence, even to them which stumble at the word, being disobedient, unto the which thing they were even ordained: but ye are a chosen generation, a royal priesthood, an only nation, a people set at liberty that ye should show forth the virtues of him that hath called you out of darkness into his marvellous light." Moreover, in the epistle of Jude are these words: "for there are certain men crept in, which were before of old ordained to this condemnation; ungodly men they are, which turn the grace of God into wantonness, and deny God the only Lord, and our Lord Jesus Christ: they are the raging waves of the sea, foaming out their own shame; they are wandering stars, to whom is reserved the blackness of darkness for ever." Again, "for if God spared not the angels that had sinned, but cast them down to

hell, and delivered them into chains of darkness, to be kept unto damnation, what will become of all those angelical fleshly hypocrites which bless themselves in their unrighteousnes, and cursedly contend for it, even against the holy God, elect men, and angels, and their own consciences, which will become their eternal chief accountant in the great day."

45. Again, as a conclusion unto what is written aforesaid, I shall write something concerning the scriptures themselves.

46. My spiritual brethren, can you possibly think that those men as yet have received the spiritual truth of the true God: which idolize the visible records, and worship them instead of that holy Spirit in our Lord Jesus Christ which spake them?

47. Again, did ever any man attain to a true understanding of that Holy One of Israel, by any endeavour whatsoever, from the bare letter of the scripture?

48. It is written, "the letter killeth, but the Spirit giveth life." Again it is written, that "the scriptures are sufficient to make the man of God wise unto salvation."

49. My brethren, can any man be a godly man, or a man of God, unless he hath the spiritual light of life eternal, to enable him to understand the mind of God in the records, and so believe unto immortality?

CHAPTER VI.

1. *Of the scripture records.* 2. *Of the ignorance of men that deify or vilify them.* 3. *The prophet's prayer in the conclusion.*

IS there any testimony in scriptures that ever any man of God received the true faith of the spiritual Jesus in him from the letter of the scriptures, or could possible know whether those literal records proceeded from the wisdom of God, or from the wisdom of prudent men only, unless he were inspired from that Spirit which spake them? In the third of the Galatians it is thus written: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth? This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith preached? Are ye so foolish, that after ye have begun in the Spirit, ye would now be made perfect by the flesh?"

2. My spiritual brethren, is it not a work of the flesh in man, which studies day and night in the letter of the scripture, to find out the Spirit of God in the letter?

3. Is it not a work of the flesh in man, which labours to reconcile scriptures of seeming contradiction, without a divine gift of the Spirit?

4. Is not that man in the depth of spiritual darkness, which persuaded his hearers that the scriptures are easy and plain in the very letter of them unto that

man's reason that is laborious to know them?

5. Are not the scriptures all matters of faith, and very mysterious for the most part, how then can any man comprehend spiritual mysteries, which are eternal, by his natural perishing reason?

6. Is not the most piercingest reason in man only natural? And can that which is natural comprehend that which is spiritual?

7. Are they not as contrary as fire and water, or as light and darkness? How then can any man, by his natural reason, understand any thing that is spiritual? It is written, "but the natural man perceiveth not the things of God, because they are spiritually discerned; but he that is spiritual discerneth all things, yet he himself is judged of no man." Again it is written, "now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are given to us of God, which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches, comparing spiritual things with spiritual."

8. My beloved brethren, you may see that the apostles came not to understand spiritual things by their study in the writings of Moses and his prophets, but by a gift from the Holy Ghost they were enabled in a great measure to comprehend the invisible things of God which they should enjoy in the resurrection of the just.

9. Moreover, you know that the apostle Paul, before his conversion, was a very able man in the letter of Moses and the prophets, yea, and according to the letter, blameless in his conversation; yet for all that, in zeal towards an unknown God, he persecuted the spirit of that letter through ignorance of that second man, which was the Lord from heaven.

10. It is truth, that when the apostles preached the spiritual things of eternity, they alluded unto Moses and the true prophets, because some of those mysteries were fore-prophesied of by them; but yet you may see that they were not instructed in those heavenly things by virtue of their prophetical letter, but, as beforesaid, by inspiration from the Holy Spirit only.

11. Thus you that are spiritual may clearly see, that no man, by his natural reason and study in the letter of the scripture, can ever be established in the truth of those glorious things, unto which the letter beareth record, unless he hath received a spiritual gift from that glorious God that moved holy men of old to speak and write those records of truth.

12. Therefore you may be confident, that those men which ignorantly call the letter *Spirit*, as yet they are not acquainted with those spiritual teachings of the things of God, which many of his elect do enjoy, that cannot read one letter in the Bible: his divine secrets are treasured up for the simple, and the subtle learned rationalists are sent empty away.

13. My beloved spiritual brethren in the glorious things of

eternity, though men seemingly appear never so innocent in their way, is it probable, think you, that those men are immediately moved to speak unto the people by the Spirit of God, that slight all the scripture records as a thing of nought?

14. I humbly beseech you that are sober, can any man, of what tongue or language soever, speak or write a better or as good a language as the scriptures are, and not speak scripture words, or prove it was not the glorious God that moved the holy men of old to speak or write these scripture records?

15. Again, if the most desperatest man living, which saith in his heart there is no God, shall commit murder or the like, and should escape the vengeance of man's laws for a season, yet he cannot possibly prevent the voice of that spiritual law within, crying for vengeance from that law without him, answerable to that within him.

16. Moreover, though natural wise men, as a nose of wax, produce those records to bear testimony unto all error whatsoever, yet you that are spiritual may know that the scriptures themselves are words of pure truth, not having the least error in them; but error proceeds only from that serpentine devil in men, which take upon them to interpret the scriptures without a spiritual gift.

17. Can any man that hath the spiritual power of the scriptures in him, be offended with those records which are witnesses of his innocent life, in the faces of those carnal hypocrites which, for love of silver or honour, prate of them only, but secretly hate all obedience to them.

18. Are not the literal records a demonstration of the mind of the Holy Spirit unto the chosen of God, which have the light of life in some measure to comprehend them?

19. Moreover, are not the teachings of the blessed Spirit more abundantly consolate to him, if those heavenly breathings in him be harmonious with the commands of our Lord Jesus Christ without him?

20. Can any man, therefore, which expects that eternal glory unto which these scriptures above all the writings in the world bear record, possibly despise the letter, and yet love that Spirit from whence it came?

21. Again, give me leave to make one comparison, in reference to this matter: suppose two friends that loved each other as their own souls, had their personal residence in several kingdoms, and one of them, as a testimony of his real love before he passed away, left behind him a book containing variety of sweet expressions of friendship unto the other, until he come again; if that man, in the absence of his friend, should burn that book to ashes, instead of embracing it, is that any sign of love in him to his friend afar off?

22. Wherefore can any sober man imagine or think, from any

ground of truth, that the eternal Spirit of the true Jesus, upon any account, did ever command any man to burn those records which are a remonstrance of the wonderful spiritual transactions of the most high and holy God since the world began, yea, and before this world was?

23. O Lord God, of heavenly order, and not of earthly confusion, even for the glory of thy dreadful Name's sake, deliver thy redeemed ones not only from exalting the literal scriptures above the Holy Spirit which spake them, but also from disputing against the mysteriousness of them;

24. Then no kind of natural witchcrafts, which bear the name of spiritual power, shall have dominion over them for ever; but they shall patiently wait for their change by a peaceable death; or being swallowed up of life, through the appearing of our only God and Saviour in the air, with his mighty angels, to reward every man according to his works.

25. Even so come, Lord Jesus, come quickly, and make it manifest in the sight of men and angels, whether thou hast sent us, as we have declared, or no.

CHAPTER VII.

1. *Of the creation of the firmament, sun, moon, and stars.* 2. *Of the earth in the deep waters.* 3. *The meaning of the word* create. 4. *Why the deep waters are eternal.* 5. *By what the firmament was formed.* 6. *How the sun, moon, and stars came.* 7. *Of the distinct and fixed bodies of the sun, moon, and stars.* 8. *The sun and moon of contrary natures.*

SEEING a right understanding of the mysteries of the true creation or redemption, or any spiritual truth whatsoever, consists only in the knowledge of Him which gave them their beings, therefore by divine assistance in the next place I shall treat again of that glorious Being concerning whom there is and hath been in this world such innumerable dark disputes.

2. My beloved brethren in the truth, you may remember that unto any sober man's understanding it is cleared already, that earth and water were an eternal chaos of confused matter, essentially distinct from the Creator.

3. Also you may remember, that out of those elements I have told you by inspiration from an unerring Spirit, that the divine majesty hath created all things that were made, into that heavenly order they appear to be, whether for a time or for eternity.

4. Moreover it is clear also, that without those eternal materials, was nothing made that was made, neither possibly could be, only that serpentine devil in the learned men of this world, have long imagined a confused creation of more seeming wisdom, power, and glory, than that of the Creator, as abundantly beforesaid.

5. Again, concerning the word *create*, make or form, I shall write a little of the sense of it.

6. My beloved brethren, the

very true meaning of that word *create* is to compose confused dead matter into complete living forms; or that word *create* is light and life, producing dark dead dust or water, into sensible living beings; or it is a powerful word proceeding from a glorious form of sensible light and life, into a chaos of confused formless matter of senseless darkness and death, and from thence producing variety of sensible living bodies, according to their kind, for the demonstration of the Creator's infinite wisdom, power, and glory, in creation unto some of these living forms.

7. Again, seeing unlearned spiritual men wrest the scripture to their own destruction, therefore for our more clearer understanding of the true Creator, in order thereunto, I shall speak somewhat of the visible heavens, and the lights formed in them for man's natural comfort, next unto the Creator's glory.

8. My beloved spiritual brethren, you know concerning the deep waters throughout the scripture records, no man can find one word or tittle in reference to its beginning, therefore of necessity it must be eternal.

9. Likewise you know, that the waters covered the earth before the creation; wherefore the earth being as it is in the deep waters, of necessity must needs be one essence eternally with those deep waters aforesaid.

10. Therefore though it be said, "in the beginning God created the heavens and the earth, and the earth was without form and void, and darkness was upon the deep, and the Spirit of God moved upon the waters,"

11. My spiritual brethren, you cannot be deceived by literal interpretations, as to think that the deep waters might be eternal, but that lump of hid earth within those waters had a beginning by the word of the Lord:

12. No, you know that is against all sober sense or reason itself; for if that earth which was within the water proceeded from the word of the Lord, then the dark deep water must of necessity have its beginning also at that time the earth received its being, because in the lump they were essentially one.

13. Wherefore whatever man in darkness have dreamed, as to say that God created all things of nothing, or that God created that confused chaos of water and earth, it is so far from having any truth in it, that it is all one as if they should say, there is no Creator at all, but earth and water, and such like stuff as they are.

14. Again, by inspiration from an unerring Spirit, I positively affirm against men or angels, that the earth and the deep water were eternally one chaos of confused matter distinct from the ever-living God.

15. And whereas it is said, "in the beginning God created the heaven and the earth," that is, out of that matter of water and earth that were formless and void, God did by a word speaking create a formidable world, as a place of

convenient residence for mortals to inhabit in.

16. I also declare from the Holy Spirit, that God created no light nor darkness at all without bodies;

17. Wherefore, concerning those words, "then God said, let there be light, and there was light;" that is, the Spirit of God being all light, moving or speaking into the deep dark waters, his word caused a light to appear throughout those waters, to make a distinction between light and that utter darkness that was both in the deep water and the earth, inclosed as a prisoner in the womb of darkness:

18. So that the Lord called this created light day; not only because it was all darkness before, or that He did not purpose to form a more eminent natural light than that was; but, as aforesaid, an ordinary created light is worthy to be called day, as well as ordinary darkness is called night.

19. Or you may know, that the very word light signifieth day, as the word darkness signifieth night.

20. Likewise you know, that darkness was not darkness without its body; therefore you may know, that light can be no light, unless it be in a body also.

21. It is not the word light, nor the word darkness, is, or possibly can be any thing at all, unless they be in distinct bodies, that they might become absolute beings of light, or beings of darkness.

22. It is written, "again God said, let there be a firmament in the midst of the waters, and let it separate the waters from the waters."

23. My spiriual brethren, I declare from the Holy Spirit, that this visible firmament called heaven, was formed by the powerful word of the Creator, out of those very waters in which it is now fixed, to keep them asunder.

24. Moreover, it is written, "and God said, let there be lights in the firmament of the heaven to give light upon the earth, and it was so. God then made two great lights, the greater light to rule the day, and the lesser light to rule the night. He made also the stars, and God set them in the firmament of heaven, to shine upon the earth."

25. My spiritual brethren, whatsoever hath been written formerly from men's imaginations concerning the vastness of the bodies of the sun, moon, and stars, it arose in them from their utter darkness of that glorious Creator, from whence all true light proceeds.

26. Wherefore, from that light by whom no man ever was deceived, in some measure I shall demonstrate why the Lord called the sun and moon two great lights, and of that matter of which they were made.

27. My spiritual brethren, though the sun, moon, and stars transcend each other in glory; yet you may know that they were all created of that element of water, and are distinct bodies of light fixed in the heavenly firmament.

28. I do not mean that they are so fixed as to be uncapable of motion; but of the contrary, from the Lord I affirm, that the firmament itself is not capable of motion; but by the word of the Lord that formed it, it is made unmoveable until the day of its dissolution, and those bodies of sun, moon, and stars, motions in that firmamental heaven in their seasons, to fulfil that word of government in them.

29. For you that are spiritual may know, that the firmament of heaven, and those rulers of sun, moon, and stars, set in them, as to govern both the day and the night, may be compared to a prince, with his nobles, throne, and other inferior rulers.

30. For you know that his kingdom whereon they have their living being is unmoveable; but the governors do the work unto which they are appointed.

31. My brethren, you may understand also, that the firmamental body above us, or below us, if you think it so, for its appointed season, is as firmly fixed as the earth we tread on; and as things in power are motional on this earth, so likewise those created lights are only motional in that heavenly body aforesaid.

32. Again it is said, that "God set them in the firmament of heaven to shine upon the earth."

33. My brethren, hearken no more unto vain astronomers, or star-gazers, concerning the bulk of the sun, moon, and stars; for I positively affirm from that God that made them, that the compass of their bodies are not much bigger than they appear to our natural sight.

34. "O empty vain liars! how long have you been suffered to deceive the people with your monstrous imaginary bodies of sun, moon, and stars, which are not? and of your great knowledge concerning them; your things are too big to be good or true, and the time of your serpentine sophistry is almost finished.

35. Again, I declare from the Holy Spirit, that the bodies of the sun, moon, and stars are all distinct beings from each other, and possess their own created light alone, neither borrowing nor lending their light to one another, whatever hath been imagined to the contrary, concerning new moons or eclipses.

36. Again, you know the scriptures do not say that the sun and moon are two great bodies, but two great lights only: neither doth the scripture say, that the bodies of the global earth and heavenly firmament, are covered with the vastness of the sun, moon, or stars, or that they inclose any other bodies within their own bodies, or that any other bodies are fixed in them:

37. But on the contrary the scripture saith, that "the sun and moon were set in the firmament of heaven, to shine upon the earth: wherefore it is as clear as the light, that that which is fixed is of a less bulk than that wherein it is inclosed.

38. Yet you know that the greater bulk may receive its principal light from that lesser body within its circumference, as a rich diamond in a ring, or a candle or torch in the night in a wide room or the like.

39. My spiritual brethren, you may understand that the glory of the most high God consists not in bulk of things, but in the exceeding brightness of them.

40. Nay, moreover, you cannot but know that the infinite wisdom of the divine majesty doth the more abundantly appear in an extraordinary light shining from a very little body.

41. My brethren, it is not the bulk of the sun or moon which causeth so great a light; but, as aforesaid, it is the transcendent brightness of their created purities which displayeth those beams of light through the visible heaven and earth.

42. Whatever hath or shall be said to the contrary, from the Lord I positively affirm, that the bodies of the sun, moon, and stars are all fixed beings, only in one firmament.

43. Moreover, from the Lord of glory I declare, that this visible heaven is all the firmaments that ever was formed by the Creator.

44. Furthermore, though the bodies of the sun and moon were both formed out of that element of water; yet they were made as contrary in their natures as fire and water.

45. Because you know their government were over contrary beings, the one to rule the day, and the other to rule the night; so that as the sun is a fiery glorious light for consolation unto the natural things of the day, so likewise the moon is a qualifying cold watery light, answerable to the watery things of the night:

46. Wherefore, though the body of the sun is of a more eminent brightness than that of the moon, yet they being of contrary natures, it is against all sober reason that the one should receive any light from the other in the least.

47. Again, you know that when the bodies of the sun and moon seem close together, instead of any agreement between them, there is such a fiery contest, as if they would absolutely destroy each other. And what think you is the just occasion of it? Is it not the difference of their natures?

48. Can fire and water, or light and darkness agree, if they be united together? Is there any rest unto either of them until one of them is dissolved?

49. My beloved friends in the pure truth, whatever men have long declared concerning the eclipse of the sun, through the near appearance of the moon, you may understand, that the true occasion of the sun eclipsed, whether in part or whole, is according to their appearing at a further or nearer distance unto each other;

50. For, as beforesaid, the nature of the one being fiery, hot, and dry, and the nature of the other being watery, cold, and

moist, if the most high God had not decreed the time of their contest, when they are nearly conjoined, there would be no communion between them until one of them were utterly dissolved.

51. Again, is it not as clear as the light itself unto us, that the true occasion of all variance between created beings, whether sensible or insensible, ariseth only from a difference of natures or spirits in them?

52. Moreover, when any kind of natures are suitable to each other, is there not a sweet harmony between them?

53. Wherefore, if the moon received her light from the sun, as natural wise men have long imagined, is it not against all sense or reason that there should be no union between them, but at a distance?

54. Doth it not rather agree with all true sense, that if the one received her light from the other, that the more nearer they are in bodily appearance, the more greater harmony would ensue, and occasion the lesser light rather to shine more clearly than darken each other's brightness?

55. I think that William Lilly, and his learned brethren in astrologian figures, dare not say, that either the sun or the moon were ever at variance with their own selves; or that the eclipses of the sun or moon proceedeth from any harmony between that which occasioneth the eclipse, and the thing so eclipsed.

56. Well, then, if they acknowledge this rational truth, without controversy, when the light of the sun is eclipsed from us, it is through its near conjunction with the natural light or ruler of things of the night.

57. And when the light of the moon is eclipsed from us, though it be in the night, or early in the morning, it is through her near conjunction with the natural light or ruler of the day, or a planetary fire answerable to his nature.

58. My beloved spiritual brethren, as for the time and effect of eclipses, I leave them unto the figurative merchants of a sun, moon, and stars, which they rightly understand not; because no man can truly know them, but by inspiration from Him that made them.

CHAPTER VIII.

1. *Of the heavens.* 2. *How many were created.* 3. *No more but three.* 1. *A throne of eternal ravishing glories.* 2. *A throne of natural perishing glories.* 3. *An invisible spiritual throne leading to eternity.*

AGAIN, if there was but one heavenly firmament created in all, some men may say unto me, What is the meaning of that third heaven in the scriptures?

2. From that light which cannot lie, to this I answer, The Spirit of God speaketh of a third heaven in scripture, that some men might be capable to declare unto his redeemed ones how many heavens there are, and where those heavens are, and what those heavens are.

3. My spiritual brethren, which have ears to hear, hearken unto the pure light of life eternal. There are three created heavens spoken of in scripture records, and no more, no, nor never was any more, whatever vain men have imagined.

4. The first is that third heaven of visible and invisible ravishing glories which are eternal; this is that vast kingdom where the persons of the mighty angels and glorified bodies of Moses and Elias do now inhabit, beholding the face of that most excellent majesty, whose divine nature unto his elect is crowns of unutterable excellencies.

5. This is that habitation, third heaven, throne, or kingdom of ravishing glory above the starry heaven, spoken of so frequently in scripture records, which is needless to nominate unto you which are spiritual.

6. But lest some vain-glorious men should say, Where is the word of God for what I speak? seeing the letter is their God whom they adore, instead of the Holy Spirit which spake them, therefore, to stop their carnal mouths, if it may be, I shall write down two or three scripture records: "Heaven is my throne, and earth is my footstool," Acts vii.; "O God, thy throne is for ever and ever," Heb. i.; "that we have such an high priest, that sitteth at the right hand of the throne of the majesty in the heavens," Heb. viii.

7. The second heaven which the Lord created, was not a spiritual, but a natural, therefore of necessity it must fade away.

8. This heaven is this visible firmament, adorned with majestical lights above us, and a fixed earth beneath us, beautified in its seasons with variety of delights, which is nature's only desired heaven, through the secret decree of the most wise God, to manifest the variety of his most infinite wisdom unto elect men and angels, in the creating of such natural glory to perish, and the angelical merciless rulers thereof, after they have enjoyed their momentary glory.

9. Give me leave to cite two or three scriptures, as a visible testimony to this second heaven also: it is written, "in the beginning God created the heaven and the earth."

10. My beloved spiritual brethren, you know that there could not be any beginning unto the Creator, therefore it may be understood that saying did include that immortal throne above, and this mortal world beneath, as having a beginning, was spoken for the capacity unto men or angels, which knew their being was from another, and understood also their continuance in those several heavens for a time or for eternity.

11. In the first of the Hebrews it is thus written, "and thou, Lord, in the beginning hast established the earth, and the heavens are the works of thine hands; they shall perish, but thou dost remain, and they shall wax old as doth a garment."

12. Again, the third and last created heaven is that within the bodies of men, or the first man Adam, the which spiritual creation being in natural bodies, and within this perishing globe, it is made capable through its union with changeable nature to enter into mortality, that by the most secret decree of the most high God, after a moment's tasting of silent death, as He Himself did, it may quicken again through death itself, spiritual bodies full of divine glories, that as one man naturally as a flame of fire, all the elect may (as swift as thought) ascend to meet their Lord in the air, and with his divine person of bright burning glory, enter into that prepared throne of eternal pleasure.

13. This created or inspired light in man you know hath variety of scripture expressions for the setting forth its excellencies that it shall enjoy in the life to come; as, namely, "the kingdom of heaven is within you. Christ in you the hope of glory. Know you not that the Spirit of Christ is in you, except ye be reprobates? It is a true saying, for if we be created together with him, we also shall live together with him," 2 Tim. ii. "Thus God created the man in his image, in the image of God created he him; he created them male and female," Gen. i.

14. Thus briefly I have touched upon the three created heavens nominated in the literal records, unto an invisible, yet visible infinite Being of all finite beings, blessed for ever, viz. a throne of eternal ravishing glories: secondly, a throne of natural perishing glories: lastly, an invisible spiritual throne, leading them to eternity.

15. From that spiritual majesty by whom was formed the heavens aforesaid, and all in them, I positively affirm against all mortals that ever were or shall be, that though men have written or shall speak of more worlds than what is forewritten, those additional heavens proceeded from their own imaginary confused reason, and not from that Holy Spirit of all heavenly order.

CHAPTER IX.

1. *An exact scripture rule to prove the man Christ glorified, to be Father, Son, and Holy Spirit in one distinct person.*

MY beloved brethren, which desire a right understanding of spiritual things in scripture records, take special notice of this one thing, and you cannot be deceived by all the wisdom or subtilty of men.

2. I say again from the Lord, take good notice of those scriptures which speak positively concerning God, or the highest heavens, or angels, or eternal life, or eternal death, or of a natural heaven, and all mortal things within its orb. Why? because you may know that all privative scriptures, though never so eminent or numerous, wholly depend upon positive scriptures.

3. My dear brethren, for whom

my soul is in continual travel until the pure truth be rooted in you, some of you being weak of comprehension, I shall write variety of expressions for explaining my meaning in this weighty thing.

4. Again, I say those scripture sayings which are positive, though never so few in number, yet they, as gods, command all other scripture sayings to bow down unto them, upon what account soever they are spoken, whether spiritual or natural, to continue for a time or for eternity.

5. Therefore seeing all privative scriptures are of none effect, but in reference unto those which are positive, are not those seeming wise men spiritually dark as pitch, which exalt the privative scriptures above the positive, because of the number of them?

6. My beloved brethren, you may know the privative scriptures can have no being without the positive; but it seemeth possible that the positive might have been without the privative, as the glorious Creator was eternally alone, before any creaturely beings appeared in his sight.

7. Again, all positive sayings in scriptures may be compared unto the inward motion of a clock or dial; and all privative sayings in scriptures may be compared unto the outward wheel or hand, that always motions from, or points to, the inward cause of its outward motions.

8. My spiritual friends, if you diligently observe this golden rule, as sure as the Lord liveth, and as sure as you are living creatures, you shall find it that spiritual touchstone, which will not only discover all vain-glorious opinions of literal or notional wise men, but it will also further you in the true understanding of the mind of God in the scripture, above all men which are ignorant of this rule, or enemies to this advice.

9. For the strengthening of the weak, in the next place I shall prove by many positive scriptures, that the man Christ Jesus glorified, is the Holy One of Israel only, or is both Father, Son, and Spirit in one distinct person, God and man blessed for ever and ever.

10. In the first of St. John's Gospel it is thus written: "In the beginning was that Word, and that Word was with God, and that Word was God, and that word was made flesh, and dwelt among us, and we saw the glory thereof, as the only begotten Son of the Father, full of grace and truth."

11. My brethren, though the one pure Being hath variety of expressions in holy writ, to set forth the infinite glory of his divine majesty, yet you may see in these very literal records themselves, that those holy names of Word, or God, or Father, beareth but one sense only.

12. Furthermore, this divine word God, or glorious Father, was made, begotten, or changed into flesh.

13. Again, you may by the true light of life in you, clearly see from the first words of the text, that Christ and the Father were but one essential glory be-

fore they became flesh: behold the one divinity in trinity of expressions only: "In the beginning was that Word, and that Word was with God, and that Word was God."

14. If that Word was God, that was in the beginning with God, and that God from everlasting was that spiritual Word, Christ being that divine God, or God that divine Word, "which in the beginning created heaven and earth," Gen. i., "and in the beginning or fulness of time became flesh," then without controversy He is the alone everlasting Father and Creator of both worlds, and the only Redeemer of his chosen ones out of their natural darkness, into this mysterious light of a right understanding of one divine personal majesty, in variety of expressions only.

15. Again, this positive scripture in this first of John, doth open many other sayings of Christ and his apostles, as, namely, those in the eighth of John, where it is thus written: "And if I also judge, my judgment is true, for I am not alone, but I and the Father that sent me. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as the Father hath taught me, so I speak these things; for he that sent me is with me: the Father hath not left me alone: because I do always those things that please him." Again, it is written in the tenth of John, "I and my Father are one."

16. The next positive scriptures bearing record unto the one personal divine Being, is in 1 Cor. xv. 47; the words are these: "The first man is of the earth earthy: the second man is the Lord from heaven." And in Rom. ix. 5, it is thus written: "Of whom are the fathers, and of whom concerning the flesh, Christ came, who is God over all, blessed for ever. Amen." Again, in 1 Tim. iii. the last, it is thus written: "And without controversy great is the mystery of godliness;" which is, "God is manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory;" Col. ii. 9, "For in him dwelleth all the fulness of the godhead bodily."

17. Again, in John xiv. 9, it is thus written: "Jesus said unto him, I have been so long time with you, and hast thou not known me, Philip? he that hath seen me hath seen my Father; how then sayest thou, Show us thy Father?" And in Matt. iv. 7, are these words: "Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God:" and in ver. 10, "Then said Jesus unto him, Avoid Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve:" and in Matt. i. 23, are these words: "Behold, a virgin shall be with child, and shall bear a son, and they shall call his name Emmanuel, which is by interpretation, God with us." John i. 10, "He was in the world, and the world was

made by him, and the world knew him not." Col. i. 16, 17, "For by him were all things created which are in heaven, and which are in earth, things visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and in him all things consist." Col. ii. 3, "In whom are hid all the treasures of wisdom and knowledge." John i. 16, "And of his fulness have all we received, and grace for grace." Isa. ix. 6, "For unto us a child is born, and unto us a son is given: and he shall call his name Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." 2 Thess. ii. 16, "Now the same Jesus Christ, our Lord and our God, even the Father which hath loved us, and hath given us everlasting consolation, and good hope through grace." Philip. ii. 5–7, 20, 21, "Let the same mind be in you that was even in Christ Jesus: who, being in the form of God, thought it no robbery to be equal with God; but he made himself of no reputation, and took on him the form of a servant, and was made like unto men, and was found in shape as man. But our conversation is in heaven, from whence also we look for the Saviour, even the Lord Jesus Christ, who shall change our vile bodies, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." 2 Thess. i. 7–9, "And to you which are troubled, rest with us: when the Lord Jesus shall show himself from heaven with his mighty angels in flaming fire, rendering vengeance unto them that do not know God, and which obey not unto the gospel of our Lord Jesus Christ, which shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power." 1 Thess. iv. 16, 17, "For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then shall we which live and remain, be caught up with them also in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord." 1 Tim. iv. 10, "For therefore we labour and are rebuked, because we trust in the living God, which is the Saviour of all men, especially of those that believe." 1 John v. 19, 20, "We know that we are of God, and the whole world lieth in wickedness; but we know that the Son of God is come, and hath given us a mind to know him which is true, and we are in him that is true, that is, in his Son Jesus Christ; this same is very God, and eternal life." Jude 24, 25, "Now unto him that is able to keep you that ye fall not, and to present you faultless before the presence of his glory with joy, that is, to God only wise, our Saviour, be glory and majesty, and dominion and power, both now and for ever. Amen."

18. Remember the golden positive rule, and none can deceive you concerning the one glorious personal god-man blessed for ever: 1 Tim. i. 15–17, "This is a true saying, and by all means worthy to be received, that Christ Jesus came into the world to save sinners, of whom I am chief. Notwithstanding for this cause was I received to mercy, that Jesus Christ should first show on me all long-suffering, unto the example of them which shall in time to come believe in him unto eternal life. Now unto the King everlasting, immortal, invisible, unto God only wise, be honour and glory, for ever and ever. Amen."

19. My spiritual brethren, if you take good notice of this place of scripture, you may plainly see that the apostle Paul owneth no other God, Father, or eternal Spirit, but that one personal majesty of our Lord Jesus Christ in immortality: Eph. iv. 5–10, "There is one Lord, one faith, one baptism, one God and Father of all, which is above all, and through all, and in you all. But unto every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Now in that he ascended, what is it but that he also descended first into the lowest parts of the earth? He that descended is even the same that ascended far above all heavens, that he might fill all things."

20. My beloved spiritual brethren, which are appointed unto an immortal personal glory, you may see that the Lord Jesus Christ is that Holy One of Israel which first descended from his throne of infinite godhead glory, into the lower parts of the virgin earth, and so became a body of pure flesh of her seed, and by virtue of his divine power in that very body of flesh and bone, He descended into the lowest part of the earth, death, hell, or the grave, for a moment; not only for improving the power of his godhead life entering into death, and in that very body of flesh quickening and reviving a new and glorious life again; and as a flame of fire naturally ascending and immortalizing that body of flesh and bone with a Father's throne of transcendent excellencies, but also for destroying of the power of sin, and fear of eternal death in all his new-born elect trees unto eternal life.

CHAPTER X.

1. *Of persecution of conscience.*
2. *Of the sin against the Holy Ghost.*

MY beloved brethren, by immediate inspiration from that Holy One of Israel, in the next place I shall clearly demonstrate unto the heirs of glory the confused darkness of two or three sorts of men, concerning the knowledge of the only very true God, the which confusion riseth in them through their misunderstanding of the true grounds of certain scriptures, as, namely, these: "God is a Spirit," John v.

24; and "a spirit hath not flesh and bones as you see me have," Luke xxiv. 39. "But more especially these trinitary expressions, "baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost," Matt. xxviii. 19. "For there are three which bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one," 1 John v. 7.

2. The first sort of deceived persons, past or present, which affirm the Holy One of Israel to consist of three persons, were Athanasius, Socinus, alias John Biddle, and their literal adherents.

3. My brethren, I do not say they can help this their darkness, or blame them for this their error; for, alas! poor, simple, or overwise men, to their imaginary understandings it is a pure truth, and those which are contrary-minded to them, in darkness.

4. Therefore, whoever are left to persecute their persons for their judgment's sake only, it would have been better for those men that they had never been born, if they acknowledge a Christ.

5. Take this for an infallible rule, those that persecute a man for an error in judgment concerning his God, will as soon persecute him for the truth of Christ as for a lie.

6. Let no persecutor flatter himself that he may repent and find mercy as well as Paul, because Paul acknowledged no Jesus at all when he persecuted his saints; therefore you know how he pleads God's mercy towards him, in that he did it ignorantly.

7. Moreover, how deeply did he pledge that cup of persecution upon his own body for the truth's sake all his days, which instrumentally for Christ's sake he had caused others to drink?

8. Again, before I go forward concerning the point in hand, it will be necessary for me to show you who those persecutors are, which commit that unpardonable sin against the Holy Ghost.

9. My spiritual brethren, if a Turk do persecute a man that professeth himself to be a Christian, for despising of his Mahomet, or if a man called a Christian should persecute an infidel for despising the Lord Jesus Christ, this persecuting each other is pardonable, though not justifiable in their consciences, when they shall understand the truth of leaving all vengeance in spiritual things unto God Himself.

10. But on the contrary, suppose two men shall acknowledge that the man Christ Jesus glorified is the Son of God spoken of in the scriptures, both of them affirming that all their hopes of eternal salvation only depends upon Him; if these men, for difference in judgment only concerning this Jesus, shall persecute each other before a magistrate, or the like, there remains no more sacrifice for that sin;

11. For that is the unpardonable sin against the Holy Spirit, because they persecuted each other for his sake, which they both confessed to be their God and Sa-

viour, even to their own knowledge.

12. And in so doing they condemned their own faith, and to the utmost of their power they crucified the Lord of glory afresh, and put Him to an open shame, even before his filthy scoffing enemies.

13. Again, if a man shall come in the holy name of our Lord Jesus Christ, and shall declare many heavenly secrets which he hath received from the throne of glory:

14. If men which confess the same Jesus, because the things declared are contrary to their ways, and hard sayings to their comprehensions, shall therefore condemn them as delusions and blasphemies, and the Spirit which spake them to be of the devil, in so doing they have fallen under that sin of eternal condemnation, because, as aforesaid, they have crucified the Lord of glory afresh, and put Him to an open shame, and have judged themselves unworthy of everlasting life, and have denied their own faith and hope in Him, through their despising that Holy Spirit which seals men up unto the day of redemption.

15. My beloved brethren, though any one beloved Dalilah reigning in men unto the death, tendeth to eternal condemnation, yet there are no actual sins whatsoever but are pardonable, unless men commit them upon the account aforesaid.

16. My spiritual brethren, there is a vast difference between the heirs of glory and the vessels of shame concerning this sin.

17. The Holy Spirit of Christ Jesus hath endued his elect with such a measure of light, though most of them know it not, that by virtue of that holy fire, they are not only preserved from that condemning evil, but are rather fearful they have or shall commit it.

18. But on the contrary, the desperate reprobate is so far from any kind of fear in him concerning the committing of that castaway sin, that, when occasion is offered, he glorieth in it as the acceptable sacrifice unto his God, and yet knows it not.

19. Thus briefly I have touched upon the unpardonable sin against the Holy Spirit of our Lord Jesus Christ, whose very saying only makes a sin pardonable or unpardonable, because He is truth itself, and cannot possibly lie: "Verily I say unto you, All sins shall be forgiven unto the children of men, and blasphemies wherewith they blaspheme; but he that blasphemeth against the Holy Ghost shall never have forgiveness, but is culpable of eternal damnation, because they said he had an unclean spirit," Mark iii. 28–30. You blessed ones, know who it was that spake those words.

CHAPTER XI.

1. *Of the true nature of infiniteness.* 2. *Wherein it lieth, viz. in the not knowing its beginning or ending.* 3. *Infiniteness and finiteness are uncapable of equal glory.* 4. *Against all true*

reason that there should be three persons in the Trinity. 5. Christ and the Father one undivided godhead. 6. Denying Christ to be the only God, is antichrist. 7. How prayers are heard.

IN the next place, from the Holy One of Israel I shall demonstrate the absurdity of that error of trinity of persons in the unity of godhead.

2. My beloved spiritual brethren, if the divine majesty should contain of three distinct persons in coequal godhead glory, and each person be uncreated and eternal of itself, then instead of those names of Father, Son, and Holy Ghost, they would of necessity be three fathers only.

3. Because you know that if the person of a Son or Holy Ghost were created or begotten, or proceeded from a father, then it is contrary to all sober sense or reason, that the persons of Son and Holy Ghost should either be coequal with the Father, or eternal of themselves.

4. Moreover, if the persons of Son and Holy Ghost proceeded from the Father, then they are but finite created glories, and in degree lower than the Father.

5. You that are spiritual know, that that which received its beginning from another could not possibly be made equal with that which was eternal itself.

6. Uncreated incomprehensible infiniteness was capable to transmute itself into a lower condition for its own transcendent advantage in the spirits of his elect; but it was utterly impossible for Him to create infinite incomprehensible beings, to become coequal in godhead, wisdom, power, and glory with Himself.

7. For uncreated glory is so unutterably infinite, that it is uncapable to comprehend the height, length, breadth, or depth of its own eternal excellencies.

8. If this saying seem strange unto any man, as to cause him to think it ridiculous, or dishonourable to the Creator's glory, unto that man I positively affirm from the spirit of truth, that it is so far from any kind of dishonour unto the divine majesty, that on the contrary all the variety of spiritual joys or heavenly pleasures for himself, or elect men and angels, consists only in his perfect understanding, that he cannot possibly know any beginning or ending of his glorious excellencies.

9. To know the beginning or ending of itself, you know causeth nothing but sorrows rather than joys.

10. So likewise on the contrary, not to know any beginning or ending of itself, must needs occasion nothing else but ravishing everlasting joys.

11. Thus you which are spiritual may clearly see the fallacy of the three persons and one God, spoken of in Athanasius's Creed; you know that infiniteness and finiteness are uncapable of equal glory.

12. Also you know that if there should have been three persons eternally of themselves, there could not possibly have been any

Son or Holy Ghost at all: because a Son or Holy Ghost proceeds from a Father, and not, as beforesaid, from themselves.

13. Moreover, you may understand that if it stood to any true faith or sober reason, that there were three persons eternally of themselves, yet they of necessity must be three Fathers only, and so agreeing together, two of those Fathers must be transmuted into a Son and Holy Ghost by the other Father, or from themselves, to make up this confused Trinity, proceeding from the literal mongers of this vain-glorious perishing world, or conscientious non-commissioned men, which would compel words to become persons, having no positive records to prove any such three persons throughout the whole scriptures, but the contrary altogether. "My glory I will not give to another," saith the Holy One of Israel: Jehovah, our everliving Jesus, God only wise, blessed for ever and ever, honoured only from his elect men and angels.

14. My spiritual brethren, you know that the Lord Jesus Christ hath not only the godhead titles in scripture records, but also all the glory from men and angels was attributed unto Him in the body of his flesh: "And let all the angels of God worship him," Heb. i. To worship, honour, magnify, or adore man or angel, is not that giving glory to Him, or glorying in Him?

15. Doth not all such kind of divine worship, honour, or glory, belong only to the Creator? And doth not the Holy One of Israel positively say, that He will not give his glory to another? What sober sensible man that hath any spiritual light in him, dares say that Christ and the Father are not one undivided personal being, seeing all glory in heaven and earth was given unto Him only?

16. Again, seeing God hath said, that He will not give his glory to another, and yet all his glory was given unto that man Christ, do not those trinitary literal mongers call the divine majesty a liar to his face, which deny Christ Jesus the Lord of glory to be that "everlasting Father?"

17. Doth not the Father give all glory to the Son in scriptures, as well as the Son gives all glory to the Father? Who art thou, then, that dividest them into three personal beings, presumptuously taking upon thee to share the infinite glory of the Holy One of Israel, seeing his glory He will not, no, nor cannot, give to any other distinct person?

18. And what art thou, then, but that antichrist and utter enemy unto thine own soul, and a deceiver of those which are deceived by thy literal wit, which saith, that Christ was only an extraordinary messenger sent forth by the most high God to do his will; or that Christ was only a God, and not the God; or that Christ only had the titles of the divine majesty put upon Him for a season, that He might become a fit mediator between God and man, but there was another Father above Him that sent Him,

abiding in the highest heavens, unto which He was fain to cry out for help in his need.

19. My spiritual brethren, if men so acute in the letter can attain to understand this one thing in scripture record, then those sayings of Christ, or Son, and such like, will be no stumbling-block in their way concerning Christ's Father. You know that the Lord Jehovah saith, "Because there was none greater than himself, he swore by himself," concerning something that was in his mind to bring to pass: the thing is this, that God of glory that was compelled to swear by Himself for the exaltation of his own greatness in men and angels, because there was none beside Himself, therefore He glorifieth Himself alone.

20. Again, because none could humble or exalt Him but Himself, therefore He alone first exalts Himself by an oath, that He might be the more admired at of all that know Him; after that He abaseth Himself a little lower than his angelical creatures in respect of death, that by virtue of his infinite humility in flesh, his glorious godhead might in that personal manhood exalt itself in a new and wonderful way, far above all gods, heavens, angels, and men.

21. Wherefore concerning the scripture saying, "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool," that is, the everlasting Father speaking to Himself in a twofold condition, or God the great Jehovah in the height of his glory exalting Himself over all opposition in his creatures, in the lowest appearance of a creature Himself.

22. Again the Lord saith, "He will set his king upon his holy hill of Sion:" and God saith, "O God, thy throne is for ever and ever; wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

23. My beloved brethren, is there any more than one God and king of glory perpetually sitting in the midst of the throne of the highest heavens?

24. Is there any more than one God and king, spiritually sitting upon his throne of Sion, or souls of his redeemed ones?

25. Is not this one God in his throne above, and in his throne beneath, Christ Jesus our Lord?

26. If this be granted, which none can deny but filthy atheists, over-wise literalists, or very weak saints, I would fain know from any man under what kind of trinity soever, who that God and king was, unto which God said, "I will set my king upon my holy hill of Sion. O God, thy throne is for ever and ever?"

27. If there be but one God and king of Sion's glory alone, then there cannot be a God, and God or a king, and a king of eternal glory: if this be not good sense, let me be reproved with better.

28. Again, hath God any other king to exalt upon Sion's holy hill but Himself, or to sit on the right hand of all majesty, wisdom, power, and glory, in the personal presence of his mighty angels, Moses and Elias, but Himself?

29. Who then is that most high and mighty God and king of Sion's glory, or that spiritual all in all, or that Alpha and Omega, or that Father, Son, and Holy Spirit, but our Lord Jesus Christ in immortal glory itself?

30. Thus you that have any true light of life eternal in you, may clearly see that the Holy One of Israel which swore by Himself, to Himself, for his own further exaltation, by the same rule He may change his glorious condition into flesh, and having humbled Himself to Himself, He may cause his humanity to speak, pray, or cry, unto his divinity within Him, or unto his own spiritual charge committed unto his angels without Him, for a further manifestation of his unsearchable wisdom, power, and incomprehensible glory in shame and weakness, as well as in power and glory, as aforesaid.

31. Is any thing hard or impossible for an infinite Creator to do, when his glory moves Him to do it?

32. Again, did not his infinite power, wisdom, and glory more abundantly appear in the lowest abasing Himself in the visible sight of elect men and angels? Why then should it seem strange to any sober wise man, that the everlasting Father should be clothed with flesh and bone, as with a garment?

33. Or that Christ Jesus should be both God and man in one distinct body glorified, there is none but Christ, none but Christ; no other God but that man Christ Jesus our Lord, if men or angels should gainsay it.

34. Though this may seem strange unto many at present, yet they only are eternally blessed that are not offended with this saving truth, but are made obedient unto this crucified and glorified Jesus.

CHAPTER XII.

1. *To own or believe any other God but Christ, is a cursed lie.* 2. *Who are the deceived persons.* 3. *Concerning the true knowledge of God.* 4. *The deceivers of others under conflicts of mind, described by many and various expressions.*

ALL the divine titles of the Holy One of Israel, made over to the second man, the Lord from heaven; and is not the Father's throne invested upon his person? And is not all spiritual honour, praise, and glory, commanded to be attributed unto Him by men and angels?

2. And is it not all the fulness of the godhead dwelling in Him bodily; and from his fulness only do we not all receive, and grace for grace, if we have any grace at all ruling in us?

3. And is He not the Redeemer of his beloved people with his own blood? And is He not the judge of quick and dead? And was not all things made by Him, and for Him? And was there any thing made that was made without Him? And was He not before all things? And do not all things consist in Him? And are not all

things upheld by that almighty word of his Holy Spirit only?

4. Seeing these are undeniable words of truth itself, do not all those men that own any other God, or Father, or Creator, above, before, or besides our Lord Jesus Christ, deny the Holy One of Israel, and imagine a cursed lie, and bow down to that cursed idol of their own invented words only, utterly denying that honour and glory due unto Jesus Christ, the Creator Himself?

5. "Who is a liar but he that denieth that Jesus is that Christ, the same is that antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that hath the Son, hath life; and he that hath not the Son of God, hath not life: he that believeth in the Son of God, hath the witness in himself: he that believes not God, hath made him a liar; because he believed not the record, that God witnessed of his Son, and this is the record, that God hath given unto us eternal life, and this life is in his Son. But ye have anointment from that holy one, and know all things." These literal words of truth are in the epistle 1 John ii. 22, 23; v. 10; ii. 20. "All things are given unto me of my Father, and no man knoweth the Son, but the Father; neither knoweth any man the Father, but the Son, and he to whom the Son will reveal him," Matthew xi. 27.

6. Some deceived persons ignorantly hold forth a false God, or trinity, which say, that the infinite majesty is a vast bodiless Spirit; also they call their God by a twofold name or spirits, a Spirit Father and a Spirit Son, and these spirits they say are in their spirits, and so these three spirits being one essence, make up their imaginary trinity in unity.

7. These are those which affirm that there is no other God, or Father, or Creator, but what is invisibly living in the creation, or in the creatures only; and if you soberly ask them whether there be a Creator, and concerning the true knowledge of any such Creator, you shall receive such like answers as this is:

8. The Creator is an infinite, incomprehensible Spirit, essentially filling all things and places; or they will say, that a creature is utterly uncapable of any knowledge of the Creator Himself, but within the creatures only; or else they will tell you, that not to know the Creator is the greatest knowledge of a Creator.

9. Again, you shall have such confusion as this from some of these high-flown atheists, the Creator is all things; and yet He is nothing at all, and is every where, and yet He is no where at all.

10. If a man shall reply and say, nothing is nothing: but if you grant a Creator, He must be something as well as his creatures, or else there can be no Creator at all.

11. Further, if a man shall say the Creator must of necessity be some glorious thing, which is

infinite in itself, and distinct from all creatures, as well as the creatures are distinct from one another, or else you utterly deny a Creator.

12. Then these men will say, What is your Creator you pretend to know, and where is his residence? did you ever see Him? or such like.

13. If a man shall reply that the Creator is an incomprehensible glorious person in the form of a man, and that by virtue of his brightness He fills heaven and earth, angels and men, spiritually or naturally; only his ever-blessed person is resident on a throne of infinite glory, in but one place at once, as the person of man is in this world.

14. Then these men are ready to vilify such a Creator as a simple weak thing; or else they will say, this is to confine an unknown infiniteness into a creaturely substance, and such a God of a bodily appearance any way like unto themselves in the least, they utterly abhor; but, as before said, a wonderful God, which is uncapable of ever being seen or known by the creatures, such a non-sensible, infinite nothing, all vainglorious men delight to own; who love darkness rather than light, because their deeds are evil.

15. Another sort there are of these men which appear more angelical than the rest; these are those which are full of expressions of heavenly ruptures, through a supposed union with a Father and Son within them only, and various songs, which they call spiritual breakings forth in them; unto which hymns or natural songs, mixed with many spiritual expressions in metre, or otherwise, they bow down their souls, and ignorantly say, "It is the Father breathing forth those fleshly ballads through their mouths." Moreover, if these notional flashes shall see any of their own fancies lying under a wounded spirit, and through some extraordinary guilt crying out, they have that fire of hell burning in them, and are those devils which are under eternal damnation already.

16. Further, though their condition be like unto Cain, through the eternal absence of the Spirit of God speaking peace unto their outcast condition; yet, when these notional flashes shall come to visit their friend in this his horrid unutterable pain and shame, they will speak such like empty speeches as these:

"Come, come, it is very good for you, that you should be thus afflicted, it is a token of the Father's love unto you; He will bring all men and women into your condition, more or less, that the glory of his mercy might shine over all." Or else they will say, "It is the Father's love in darkness appearing unto you, if you could but see it." Further, they will say unto their hopeless friend, "Wherefore do you thus torment your own soul? There is but one pure Being, and all our spirits came forth from this Father of spirits, and in the end we shall all be swallowed up into the eternal Being again: wherefore, then, do

you talk so much of eternal damnation, or call yourself a devil, making such lamentation for your sins, as if you could possibly be divided from your Father's love, or cast out of his glorious presence, I boldly affirm unto you it is no such matter; for there are no such devils, or damnation, or sins at all, but in the esteem of men deceived so to think by their fellow-creatures, which ignorantly laud one over another, from some blind opinion in them; wherefore our counsel is, that you would hearken no more unto vain thoughts or motions, or imaginations within you, or words from any creature without you, as to become so weak or foolish to trouble or torment yourself, seeing there is nothing in us but God only in variety of appearance. Furthermore, do you not know, that He is all in all: what, then, is there besides Himself? Comfort up your despairing self therefore, and understand that it is the Spirit of the Father only appearing in you, sometimes in light and love, and sometimes in death, darkness, or seeming wrath or envy, in the end you shall find that all visibilities are but mere forms, shapes, or shadows; and that all invisible operations of seeming contrariety, was the Father only, who is the first and the last, and there is none beside Him.

17. Again, if a more grosser sort of these trinitary mongers, or rather fleshly atheists, shall come to visit their friend in the condition beforesaid, they will endeavour to comfort them or sooth them up with these and such like expressions: "Friend, what is the matter with thee? Or what is there that should cause thee to be so full of fears, or trouble of mind? Thou fearest where no fear is, thou art like unto a child or fool that is frighted with their own shadows, or else thou art mad, and wantest a surgeon to let thee blood, that the devil, damnation, sins, or cyphers, may fly from thee." Further, they will say unto their wrathful friend, "Let not that called sin in the least trouble thee, but rather let it be thy glory. Because there is none in such bondage as those that are so nice or scrupulous concerning sin. Sin, what is sin or sins in us? Are they any thing else but so many several stars or angels in us? Art thou not worse than mad, therefore, to be troubled with the variety of thy Father's brightness appearing in thee, though in seeming darkness?

18. Again, if none of these or such like cursed speeches take effect with their despairing friend, then out of atheistical madness they will say unto one another, "That he is an ass and a fool for making such a noise, and to trouble his friends as he doth, when he will he may help it with ease; sure it is somewhat doubtful that he dissembles with himself for some bye-end, to bring his friends into public shame amongst their religious adversaries?"

19. My beloved spiritual brethren, this is the end of such comforters, and their hellish counsel unto their friend under present

wrath. O will not Job's comforters rise up in judgment, and condemn all such wretched counsellors as these are, at the visible appearing of our Lord Jesus Christ with his mighty angels?

20. Another sort of empty comforters will say unto this their despairing friend, "Brother, how is it with you? Do you earnestly pray unto the Lord to forgive you your great transgressions committed against Him? Or are you heartily sorry for all your evils? Or are you willing to be prayed for when the saints shall meet together? Or shall we set a day apart of fasting and humiliation before the Lord for you? Or are you not guilty of some secret sins lying heavy upon your conscience, because you do not disclose them, through which the prayers of the saints are not answered? Certainly your sins are not so great, but if you confess them and forsake them, they are pardonable: cry, therefore, mightily unto the Lord day and night, we also will do the like, that your wounded spirit may be healed; but it may be you have committed some horrible wickedness, that God will not suffer you to be in peace, though you cry never so much or long unto Him, until you are made to desire his saints to lay open your rebellions before him in public or private, zealously fasting and crying unto Him with a loud and bitter voice, that this sort of soul-despairing sins, or devils, may be cast out of you: or it may be you have committed some secret action of murder, buggery, or such like; and, therefore, the Lord will neither answer our prayers or your own, or ever suffer you to be in peace more, until you are cut off by the hand of the magistrate; therefore, that you may be delivered from the wrath of God upon you, and die in peace, our counsel is that you will hide none of your rebellions committed against the Lord or man.

CHAPTER XIII.

1. *Of the language and conditions of two sorts of men and women.* 2. *The one elected unto glory, the other rejected unto shame.* 3. *The prophets declaration thereupon.*

IN the next place I shall speak of two sorts of men and women, the one elected unto glory, the other rejected unto shame; or which have committed the unpardonable sin against the Holy Spirit through reprobation, and which have not through election, yet both of them may continue under despair to their lives' end; for the manifestation of the prerogative will or pleasure of the Creator over his creatures: and who art thou that dares dispute against it?

2. My spiritual brethren, if an elect vessel hath been left to commit adultery, buggery, murder, or such like, and lieth under despair; and if he hath not fallen under these serpentine stinging evils, but is wounded in spirit, through a continual fear of being overcome through temptation, to commit it one time or other:

3. Or suppose he is full of blasphemous thoughts against the Creator, through which there is a continual fear in him of eternal damnation; yet there is so much light of life in him, secretly upholding his bleeding spirit, that if you discourse with him concerning his condition, he will usually utter these or such like words:

"I know God is able to pass by all my rebellions against him, but I fear He will not:" or he will say, "Do you think that if God did purpose to show mercy unto me, or had ever any thoughts of love unto my poor soul, that He would suffer me to do those detestable evils against nature itself, besides my inward dreadful temptations against Himself?" Again they will say: "I cannot believe that ever any of the beloved of the Lord were ever under any such strange temptations or desperate thoughts against the Lord, or against myself, my wife, my children, or relations, as I am." Again they will say, "When I find any motion of deep sorrow in me for all my rebellions, and a full resolution by the power of the Lord to forsake them, and a desire to love the Lord in hope of his mercy, or to praise Him for his preserving me under all past dangers, then immediately I am subject to the most firiest temptations of all; therefore, what hopes can there be for such a one as I am? I fear hopes or desires concerning me is but vain; sure my condition is as bad, if not worse, than Cain, Balaam, Judas, or any such like."

4. Notwithstanding these and such like hopeless expressions, yet if they find a man that experimentally understands the sadness of their condition, they are apt to desire that man to intreat the Lord for them.

5. Again, whatever befals them, they have this property abiding in them, that if you speak of the Creator, you shall never hear them speak evil of his most glorious person, nor endure to hear any one blaspheme his holy name; but, on the contrary, in the very depth of their despairings, they will speak honourably of the Holy One of Israel, and justify Him in all his proceedings towards them or any other of his creatures.

6. The truth is, this is that repentance or godly sorrow in them, proceeding from the Holy Spirit, and that most acceptable spiritual sacrifice that can be offered up unto Him, if the wounded spirit did but know it.

7. An elect vessel under fear of the wrath to come, hath this property in it also, that it is both ready and willing, if it be persuaded that the Lord will speak peace through the mouth of any man or woman unto its poor soul, even to walk unto the ends of the earth, to hear the voice of the Lord in that creature.

8. Another true testimony in a chosen vessel is this, notwithstanding his present hopelessness of mercy in reference to his former rebellions, yet his soul, through the secret love of God by his own light in him, is not only fearful of further temptation unto evil; but it doth also abhor all kind of

iniquity whatsoever, upon the account of its contrariety against the divine majesty, and is full of longing after perfection, whether it be through life or death.

9. Again, another infallible testimony of an experimental wounded spirit is this, if out of bitterness of spirit they open their sorrows unto their supposed or real friends, they will oftentimes say these or such like words:

"O wretched creature that I am, sure never any one rebelled against such light as I have done: I have been so ravished sometimes with the presence of the divine glory shining into my poor soul, that I thought I had been unmoveable for ever; and yet in a little season, through the remembrance of former iniquities committed against so glorious a majesty, or new temptations against so gracious a Father, I am so full of burning horror, of confused darkness, as if never any true light of life had appeared in me."

10. Again, through a strong desire of knowing of the secret purpose of the Creator towards them, they will say:

"O that I never had been born, or that I had been a toad, or any other created being, but a man; or that that God which gave me a being would finish my intolerable sorrows through my everlasting dissolution: or if I must perish, O that I were in it, that I might know what I must trust unto, for I think I should find more ease than now I do: or if it be thy pleasure neither to let me know it, nor know it not, O give me strength to bear it, and leave me under the hottest wrath that thy fury can administer unto me."

11. These and such like bitter lamentations are the elect beloved of the most high God subject unto, which are left under a despairing condition upon what account soever. A man may bear any natural sufferings whatsoever, because he knoweth they will have an end; but a wounded spirit who can bear, not knowing any end thereof?

12. It is Thou, O Lord Jesus Christ, which wounds the souls of thy redeemed ones, through thy spiritual absence; and it is Thou alone must heal them with thy glorious presence.

13. It is not in the power of men or angels, if they could weep rivers of blood, or could submit for a season to bear the same wrath in their own spirits, that can move Thee in the least to release that wounded soul whom Thou lovest as thine own self, until the fixed time thereof, which is only known to thyself, that Thou alone mayest have the glory of all thy love trials.

14. O empty vain man, whoever you are, which measure the unsearchable wisdom of the Holy One of Israel by your own lying imaginations, and by your blind reason think to persuade the unchangeable God with goodly words to walk out of his own way.

15. And because your vain spirits are upon any occasion subject to change, you think the unchangeable God is like unto

yourselves, and may change also; and so either for silver or honour, or both, you combine together as one man to public or private meetings, to cheat one another with flattering speeches, and call it the pure worship of God, being ready to condemn all that come not to it, as ungodly men or heretics, though in their dealings between man and man they are seven times more righteous than yourselves; and in obedience unto the Lord Jesus Christ, are subject to all civil authority for conscience sake; by suffering under them, leaving all vengeance unto the Lord, who hath said, "Vengeance is mine, and I will repay it."

CHAPTER XIV.

1. *A moderate discourse concerning civil wars in a kingdom.* 2. *The people's subjection to the laws.* 3. *Wherein several objections are answered.* 4. *Many things of very great consequence seasonably declared.*

IN the next place, give me leave to take notice of this, that I do not count those men truly rational which say there is no God, but nature only.

2. Or which say, that God is only an incomprehensible, formless Spirit:

3. Neither do I account them spiritual or rational, which confess an infinite Being of beings, and yet deny the creature to be a creature, and the Creator to be the Creator. My meaning is this, which make no difference between the glorious Creator and the poor empty creature, but affirm the divine majesty of glorious purities to have his abode in all impure spirits.

4. Though God is the life of all sensible or insensible living beings by the virtue of creation, yet I positively affirm against men or angels, that neither heaven, earth, angels, nor men, are capable of the *indwelling essence* of his Holy Spirit, but his own person only.

5. Again, I do not account those men truly spiritual or rational as yet, which pretend to know themselves to be personal living beings, and yet deny the personal God of all infinite glories.

6. Moreover, though men speak like oracles, and seemingly appear to be innocent as doves, yet if they say there is no God but within this world only; or if they confess a God upon the throne of his glory in another world, if they say He is three persons in coequal godhead glory, or in degree one above another; or their spirits are in one personal majesty, or any such like confusion concerning the one personal being of our Lord Jesus Christ:

7. From his unerring Spirit I declare, that none of these are the men that I account spiritual or rational grounded men, whatever good thoughts they have of themselves, or one of another; wherefore, if there be any sober rational man in the world, come, let us reason together.

8. What though thou and this present civil powers, to your own thinking, and full resolution of

equal good to the three nations, did engage together against the former powers, as enemies to the common good, and did purpose by God's assistance to establish such a government for the people's good, that the like could not be paralleled in the world; whatever you intended by covenants or engagements, I would fain know whether you are any more than creatures? and if you grant me that rational truth, then, in the next place, I would know whether any man hath sufficient power in himself to continue one minute in his resolution, though never so solemnly engaged?

9. Again, if it should be replied, thus reasoning, all covenants made in the presence of God, or between man and man, are of none effect; no, that doth not follow, for the moral or civil law is very good in itself, and was added for transgressors; but whosoever hath the true love of God in him, that man hath no need of man's law to be his rule, but he is a law unto himself, and lives above all laws of mortal men, and yet is obedient to all laws.

10. Again, I declare from the God of all truth, that no rational wise man, unless God Himself by infallible grounds had declared it to him, dares enter into covenants or vows, to make a people more happier than they are, by a sword of steel.

11. I confess that civil laws are just and good in themselves, and according to equity all men are alike liable to the law, but this I would fain know from any sober man in this world, if he were guilty of the law in what kind soever, whether he would not rather live than be put to death?

12. Or if he were troubled with guilt of innocent blood, and breach of oath with faithful friends, would he not say in his spirit being in a place of power, what advantage will my life be unto the dead wronged by me, for want of power from above to have prevented it?

13. Or what profit would my blood be unto the living friends of him that is dead? My life cannot possibly yield any true peace to the living any more than the dead; therefore O let me live, that I may do what good I can, seeing what is past cannot possibly be recalled.

14. Again, if magistrates act any unjust things in their places, is any man sure that another power should act better? Do not men that seem to be very sober, just, and wise, oftentimes secretly act most unjustly of all, when exalted into high places?

15. But some may say unto me, if we had had that we sought for, we should have taken such a course, that no unjust magistrate should have continued long in his place, without being called to an account.

16. To this I answer, truly my friend, the heart of man is so desperately wicked, and places of authority so full of fleshly snares, that men are apt to act unjustly, if they die for it at the year's end.

17. Is there not a law of death

without mercy against murder, and was there almost ever murders committed more than now? Where then is the power in the law to prevent it?

18. Is there not a law of death also against those which are taken in adultery, or such like uncleannesses? And is there not more adultery or such like committed than in former ages, when there was no law of putting men to death? Where then is the power of the law to prevent natural or unnatural lusts?

19. Is there not a law of death against robbing on the highway, breaking up of houses, and such like? And was there in many ages such house-breaking and highway robbing as now there is, even by many men of very good estates? Where then is the power of the law to make an unjust man to do that which is right unto his neighbour?

20. Again, as beforesaid, the heart of man by nature is exceeding full of pride, envy, lust, and such like wickedness, that they are apt to commit it so much the more if men speak against it or make laws to prevent it. If men think this strange, or question the truth of it, if they know their own heart, and that God that preserves men from these evils, they would then know this to be as true as God is truth.

21. If it be so, some men may say, what need there then be any law at all?

22. For a just man there is no need of any law as aforesaid; but for a godless, the moral law of Moses and the civil law of magistrates are very useful in several respects; "for where there is no law," as the scripture saith, "there is no transgression:" but devils clothed with flesh, blood, and bone do want a whip, and is there any so fit to scourge them withal as their own laws? Wherefore the laws of God and man are useful to convince and condemn the wicked, but not to convert them.

23. Again, you know the civil law is also useful to defend an upright man from the violence of a wicked man, it being instituted for that very end, that, as beforesaid, he may be justly condemned in his own conscience by his own law, for acting cruelty upon him that was always ready to do him good.

24. Though I thus write in the true defence of the civil law, with the obedience due unto it, sure I am that a merciful man, instead of taking advantage of the law for the imprisoning or the cutting off the most wickedest of men, if it be possible he will rather overcome him by love. O that all the chosen of God knew but the power of love, patience, mercy, or forgiveness to men that are averse unto all good!

25. If you which are offended with the civil magistrate did but understand what equal good soever was intended by your combinations together; or if your intended good of rest and peace had been attained unto through your establishing silver laws in a golden balance, by loadstone magistrates of your own choosing,

instead of such a glorious happiness as you have imagined as beforesaid, through the desperate wickedness of the men of this age, is it not more probable the quite contrary would have ensued?

26. I pray you what were the acts of the Sodomites when they became all magistrates through an equal general ease, from a mighty fulness of bread, and such like? If you have any spiritual faith in you to believe the record, read the first chapter to the Romans, and there you may see the effects of this your natural wisdom of general happiness to the creation or nations.

27. Again, because of the endlessness of man's reasoning against that innocent peace of conscience, and joy in the Holy Spirit full of glory, belonging unto all those that are made obedient to this heavenly rule; therefore I shall write a little further concerning this needful point.

28. If this golden rule be general, and without obedience to it no man can enjoy true peace, some men may say unto me, are the magistrates excluded from obedience to it because they are law-makers?

29. From the Holy Spirit of our Lord Jesus Christ, to this I answer, it is impossible for any civil magistrate to be obedient to this rule, because you know then that he could not execute justice upon any man upon what account soever.

30. Again, whether a magistrate be a just or unjust person, yet you may know, that upon a civil account, he represents the person or place of the righteous judge of quick and dead; wherefore according to his obedience or disobedience unto his commands, he shall be rewarded in this world or that to come; therefore know, that since the God of glory clothed Himself with flesh and bone in the form of a man, to kill or consent to murder the head magistrate, it is as if thou hadst murdered the king of glory Himself.

31. Though nothing comes to pass by chance or fortune, but by the providential decree of the most high God, yet no man can be cleared in his conscience from the guilt of innocent blood all his days, if secretly or openly he shall consent to kill the ruler of the nation, without an immediate command by voice of words from the God of heaven and earth.

32. Suppose the former governors of these nations were guilty of much innocent blood, and ruin of families, by their *spiritual courts*, so called, and through their imaginary wisdom, Lucifer-like, sat in the throne of God, commanding men to worship their inventions, triumphing over all tender consciences which could not bow down to their Egyptian calves; and yet what spiritual or sober rational man can blame those men for their wilful bloody-mindedness, seeing a blind fiery zeal moved them to it, in reference to the worship of their God?

33. If any of them through

covetousness of silver or honour amongst earthly princes, did only pretend a divine worship, and through secret envy to those which could not obey their commands, did ruin men to the utmost of their power, through those jesuitical counsellors who were atheistical, can any sober man imagine or think that those men were not oftentimes convinced of hypocritical irrationality, besides a secret fear of eternal vengeance, notwithstanding all their fleshly glory, through which they were strengthened in their spirits to flatter themselves up with vain hope that there was no God at all; or if there was any God, to cheat themselves with a conceit that it was irrational cruelty for a man to think that the Creator could be so unmerciful as to create man for eternal damnation, in reference to momentary infirmities which their frail natures could by no means prevent.

34. Again, if thou which thus reasonest didst truly understand that thou hast no power in thyself to withstand these natural evils beforesaid, thou couldest not possibly then commit them; but this is hid from thine eyes by the secret wisdom of the most high God, that thou mightest clear his divine justice, in reference to thy former cruelties, with everlasting thoughts that thou mightest have done otherwise when thou wast in thy earthly pomp if thou wouldest.

35. If the God of glory should neither recompence men in this life nor in that come, for all their wilful vain-glorious bloody cruelties, which they think they could prevent if they would, then indeed these seeming wise men may justly say, if there be a God, He is so far from any spiritual equity, that He falleth short of all rational equity whatsoever.

36. Another infallible demonstration of the truth of this writing is this, that though many writings extant are more acute in form of words, yet throughout this book thou shalt find no point absolutely contradicting itself, nor one another.

37. Again, another testimony of the truth of this writing is this, that it discovereth the vanity of all formal or irrational opinion in man concerning God, worship, angels, devil, sin, heaven, or hell.

38. By this infallible rule also thou mayest know, that this epistle proceeded from a spirit infinitely above all kind of reasoning in man or angels, because it alloweth no man, upon what pretence soever, to murder one another, or to sit in God's throne to cut off the head magistrate, or to rebel against him with a sword of steel, or to speak evil of him, or desire evil unto him.

39. Moreover, though this book was penned by the hand of a sinful man, yet by this undeniable argument thou mayest know it proceeded from that Spirit that cannot be deceived; because it denies all power in man or angel, as to be capable to act spiritual or natural good to one another, or to resist spiritual or natural evil

without a continued light proceeding from a spiritual body, too infinitely glorious to be essentially united to heaven, earth, angels, or men; yet this wonderful God is now for everlasting abiding in a body of flesh and bone; therefore not a bone of Him was suffered to be broken upon the tree or corrupted in the grave, only his godhead natural life was left in this world for an everlasting consolation unto those that shall attain to believe that it was the unvaluable life-blood of the only wise God Himself, that was freely poured out unto death for the redemption from the power of sin and fear of eternal death, and for a dreadful witness at the great day against those men that shall be left to their own unbelieving spirit, to vilify the glorious God for abasing Himself into the likeness of sinful mortals.

CHAPTER XV.

1. *Of the error of errors in men, who say that there is no other God or Christ but in this creation only.* 2. *Several objections and answers concerning the death of the soul.* 3. *The light of Christ in man is the invisible image of God which purifieth the inward filthiness of the flesh and spirit, and presents the certain truth of an eternal life of glory or shame.* 4. *No need of a new birth if there be a sufficient light of Christ in generation to conduct to heaven.* 5. *Children cannot understand spiritual or natural good or evil; so need not Christ's spiritual gifts in the womb for eternal happiness.* 6. *A great error to believe that the essence of the eternal Spirit dwelleth in any man but in the Lord Jesus only.* 7. *Two marks of reprobates.*

YOU that are truly spiritual may know, that there are many thousands of atheistical-minded men and women at this instant, which are possessed with a spirit reprobated unto all inward and outward purity, out of which there is no redemption, whatever men shall vainly imagine to the contrary; only their decreed time of eternal damnation in the sight of elect men and angels is fixed: these are those which say, "All things comes naturally of themselves:" also they will say, "There is no beginning of any thing at all, but from all eternity all things were as you see, and so shall continue to all eternity."

2. There are many of these men, which appear in temples of stone or elsewhere, as experimental speakers of the everlasting gospel, and are more acute in a seeming glorious language than most men.

3. Usually they will talk of one pure being within all men only; also if they branch forth this their pretended God unto their deceived hearers, you shall hear them utter these or such like expressions: "Brethren, be not so carnally minded as to think of a God in the form of a man sitting in a heaven above the stars, but mind that spiritual God in the invisible heaven of your hearts."

Again they will say, "That Spirit of the Father within you is that God of love, beauty, virtue, with all variety of glorious perfections whatsoever, if you were but once acquainted with it; wherefore, if fears of eternal damnation seize upon you, they are apt to say it ariseth from your ignorant conceivings of a God and a heaven at a distance." Again, for managing of this their sophistry, that their deceit might not be perceived, they will treat upon these and such like scriptures, "Christ in you the hope of glory: know ye not that Christ is in you except ye be reprobates? As He is, so are we in this present world: the kingdom of heaven is within you: at that day shall ye know that I am in my Father, and you in me, and I in you: that they all may be one, as thou, O Father, art in me, and I in thee: even that they may be also one in us: he that is born of God sinneth not."

4. Thus they wrest these literal scriptures to hide their fleshy glory and subtle hypocrisy, that their eternal vengeance may exceed all men's in this age at the visible appearing of our Lord Jesus Christ with his mighty angels.

5. You that are endued with a gift of spiritual distinguishing between perishing glittering words and glorious things which are eternal, if you observe these sorts of golden sophisters, you shall find that whatever scripture they treat upon, they carry it in an allegorical notional mystery of nothing but mere empty words only: as, for example, if they speak of the persons of Cain and Abel, or of the persons of the bond-woman and her son, and the free-woman and her son, they will bid you look within you, and you may see them all there in seeming contrariety only.

6. Again, if you observe these men, you shall seldom or ever hear them speak of any thing after this life: but they will tell you of a death and resurrection of man in this life, but as concerning this mortal soul and body of our's entering into the grave or death, and quickening again a new and glorious life, by raising this mortal body into a glorified condition, in the visible sight of itself, and presence of a personal God, elect men, and angels, in a kingdom of eternal glory, these are riddles or uncertain things at a great distance.

7. It is not a God or Christ, or throne of eternal glory above the stars, which no mortal man can make visible unto men's eyes, that will clothe men in plush-jackets, and feed their bodies with dainty delicacies; no, no, the infallible truth concerning a bodily resurrection of a purified spirit unto eternal glory, and a personal appearing of an impurified soul unto everlasting shame, will yield no such peacock's feathers nor Dives dishes as those are: the apostles and those of the same faith with them, will one day personally appear again to bear record unto this truth.

8. My brethren, what difference is there between those men which glory of a God, Christ, heaven, word, ordinances, and salvation

without them, and are ignorant of the teachings of the Holy Spirit within them; and those men which glory of all these heavenly things within them, and yet are ignorant of that glorious personal majesty and throne of immortality without them?

9. Are not these men those hypocritical Pharisees, and atheistical Sadducees, which endeavour to cover their nakedness with inward and outward leaves of rational words only?

10. Do not all men which confess a Creator conclude that his Spirit is infinite, immortal, unchangeable, and eternal?

11. Doth not every man possess a distinct living spirit in his own body?

12. Is not every man a sinner, and subject to all manner of loathsome diseases of mortality?

13. Wherefore if this one pure Spirit of God Himself was dwelling in the body of any mortal man whatsoever, is it possible, think you, that that man could be desirous after carnal copulation, or subject unto any kind of putrefaction whatsoever?

14. Who art thou, then, poor vain perishing clay, which boasteth of possessing of a most holy immortal spirit within thee, and yet canst not enjoy any life of peace in the least without a continual supply of fleshly carnalities without thee?

15. Again, art thou capable of possessing an infinite eternal Spirit, which are but a finite piece of fading dust?

16. Art thou so vain in thy imagination, as to think that such a changeable piece of confusion as thou art, can possibly be capable to bear about thee that bright burning glorious Spirit of the unchangeable God, whose glory is above all heavens, at whose power of a word speaking, all kind of lights within this creation are immediately subject to enter into silent darkness, as if they had never had any being?

17. Again, is not the glorious body of Jesus Christ, in the throne of the Father, the eternal Son of God?

18. And is not all the divine godhead of the everlasting Father living and reigning in Him bodily?

19. And is this Spirit any more than one spirit united unto that one body of glorious flesh and bone of our Lord Jesus Christ?

20. And is not all the treasures of wisdom hid in this Jesus only, and is it not from his fulness that we all receive grace for grace?

21. If we have any true light at all ruling in us, if this be truth, which none can deny but notional atheists or bloody-minded formalists, what art thou then but that outcast angelical reprobate which doth not only divide the godhead Spirit of Christ Jesus our Lord, but impudently affirmest, that thou and all of thy opinion do possess the very godhead Spirit within you?

22. And not only so, but like a devil incarnate, as thou art, thou cursedst those that discovereth this thy horrible blasphemy.

23. Again, thou which carriest thy God about thee wherever thou

art, when thou hast breathed out thy sinful soul, and all thy light or life, into silent dust or death, where then is thy inward God and self become?

24. But it may be thou wilt reply and say, thy soul is immortal and cannot die: to this lying conceit of thine I answer by way of query,

25. Dost thou indeed believe any truth in scripture records?

26. If thou reply thou dost, then my query is this, whether thou thinkest that the soul of Christ, when He was in a body of flesh on this earth, were not as immortal as any other man's is, or rather immortal alone, and all others mortal besides Him?

27. Well, then, if I prove that the soul of Christ died and was buried, canst thou then be convinced that thy sinful soul is mortal, and must die also?

28. In the fifty-third of Isaiah it is written, "He poured out his soul unto death." Again, it is written, that "his soul was heavy unto death." Again, it is written, that "his soul was made an offering for sin." Again, in the first of Revelation it is written, "I am he that was dead and am alive, and, behold, I live for evermore." Again, it is written in St. John, "I lay down my life of myself, no man takes it from me: I have power to lay it down, and power to take it again: Christ therefore died, and rose again, and revived, that he might be Lord both of the dead and the quick." In the second of the Acts of the Apostles it is written, "Thou wilt not leave my soul in the grave, nor suffer thy holy one to see corruption."

29. Behold, is it not as clear as the light in these scripture records, that the pure soul of Christ Himself died and was buried in the grave for a moment? and dost thou think thy sinful soul is immortal, and shall escape death?

30. Again, thou canst not be so sottish as to think that the Spirit of Christ was buried alive in the grave; neither canst thou possibly prove by these scriptures, that his soul was not buried with his body in the grave: how then canst thou, or darest thou, say that thy polluted soul is immortal, and cannot die?

31. Again, did that spotless soul that was uncapable of the least motion of folly, enter into death; and dost thou think that thy soul shall scape death, which naturally is become so full of folly, that it is utterly uncapable in itself of all kind of purity whatsoever?

32. If no sinful man be capable of the indwelling of the Spirit of God, some men may say unto me, what is that Spirit, light, or life of Christ, spoken of in the scriptures, which all men are made partakers of, except they be reprobates?

33. From a divine gift of the eternal Spirit, to this I answer, the elect of God being endued with the virtues, fruits, or effects of the most Holy Spirit, these heavenly graces or motions in the mind, proceeding from the glorious Spirit of our Lord Jesus Christ, are called by the divine

titles of God Himself; because they are of the very same nature, operating the very same effects of immortal glory in the end of the world as it did upon Christ Himself.

34. Again, you know it is written in scripture, "The fruits of the Spirit is love, peace, gentleness, goodness, faith, long-suffering, brotherly kindness, and such like, against which there is no law." Also it is written, that "men were made partakers of the divine nature, and that Christ did live in men's hearts by faith:" and that Christ said, "He was the vine, and his apostles or believers were the branches, and his Father or Spirit was the husbandman." Again, it is written, "Let the same mind be in you that was even in Christ Jesus." Likewise it is written, "There were diversity of gifts or operations of the Spirit of God in men."

35. My spiritual brethren, which wait for a crown that fadeth not away, if you compare scriptures with scriptures you may see then that no sinful mortal did or possibly could possess the indwelling essence of the Spirit of God Himself, but only the inshining motions, operations, voices, virtues, fruits, or effects of that most glorious Spirit.

36. Again it is written, that "Christ is the light that lighteth every man that cometh into the world;" and why so? truly because there is no other Father, Spirit, Creator, or God at all but Christ Jesus alone, to give light unto men or angels; that is, all men which are enlightened with the true light that leadeth unto life eternal, receive it only from the glorious Spirit of our Lord Jesus Christ.

37. Again, though it is said that "Christ is the light of the world, or that he giveth light unto every man that cometh into the world;" yet it doth not therefore follow, that all men are partakers of the light of Christ in them unto life eternal.

38. Furthermore, I confess there is so much light of Christ in the most wickedest of men to convince them of sin, but not to restrain them or convert them from evil.

39. Again, there is a twofold light of Christ in men: the one is literal, and the other is spiritual.

40. Now you that are truly enlightened from above may understand, that there is naturally so much light of Christ's law written in every sensible man's spirit to convince him of good and evil; and to cause him oftentimes to confess the truth, and to wish that he could love it, or do it, or that he might die the death of the righteous like unto Baalam.

41. But though this legal light of Christ in men be never so great in measure, yet no man was ever capable by it to be made inwardly obedient unto the Spirit of Christ our Lord Jesus.

42. Therefore, whoever thou art which sayest that all men have so much light in them as will make them happy if they will, thou knowest not as yet what it is to possess that spiritual new birth of true light unto life eternal.

43. That light of Christ which

doth not only convince a man of inward rebellions, and convert him from the ruling power of them, may also be called by a twofold name, either a created light or a renewed light.

44. This light of Christ in man is that invisible image of God, which doth not only purify the inward filthiness of flesh and spirit, but doth also in some measure present unto the understanding the certain truth of an eternal personal glory or everlasting shame of a life to come.

45. Again, you know that it is written, that "except a man be born again, he cannot enter into the kingdom of heaven." Also it is written, "From his fulness we all receive, and grace for grace."

46. My spiritual brethren, if a man's understanding is not capable to comprehend any thing of the invisible and visible things of the kingdom of glory, except the eternal Spirit of Christ Jesus convey a new and shining light into him, what then think you will become of those men which say, "there is so much light of Christ planted in every man's spirit that is sufficient to make him eternally happy, if he will but hearken unto it?"

47. If all men which are begotten and brought forth by the spirits of sinful parents, were naturally endued in the womb with such a measure of the light of Christ in them, that will safely conduct them into the kingdom of glory if they will, what need then would there be of any new birth at all from the Lord Jesus Christ? or what man would want any further light from the Holy Spirit of the only ever-living God?

48. Again it is written, "When Christ ascended on high, that he led captivity captive, and gave gifts unto men."

49. My spiritual brethren, you know that by nature we are all under a tyrannical yoke of spiritual darkness, and all manner of fleshly uncleanliness whatsoever:

50. Also you know that innocent infants, though defiled in their natures through generation, yet they are neither capable to understand spiritual or natural good or evil; therefore they have no need of Christ's spiritual gifts in the womb, for to ensure themselves of their own eternal happiness.

51. Again, if the Lord Jesus Christ alone is the light and life of men; and if all men that are saved must of necessity receive a new light unto their dark souls from his divine Spirit, then, without controversy, those men as yet are utterly ignorant of the new and true birth of the ever-living Jesus, which say every man hath so much light of Christ in them, that is sufficient to salvation if they will.

52. Again, if every man have the Spirit of Christ living in his conscience, as many men vainly imagine, what then is become of the spiritual body, or that Jesus that ascended into the throne of his glory in the visible sight of men and angels?

53. Or what man hath any need of his spiritual gifts or heavenly graces at all, if his Christ

and he was conceived and born together from the womb of his mother?

54. When the apostle said, "For in him dwelleth all the fulness of the godhead bodily, and from his fulness we all receive, and grace for grace," I would fain know from any man whatsoever, whether that God or Christ were in them when they spake or wrote those words?

55. Again, if that godhead Spirit of Christ Jesus our Lord had been within them when they uttered those speeches, I suppose it had been more proper for them to have said, "for in us dwelleth all the fulness of the godhead bodily." If the apostles had always possessed the Spirit of God or Christ within them, then they uttered but vain words when they spake of receiving of grace or truth from a personal Christ without them.

56. Again, if Christ or his Spirit had been within the apostles when they spake of his divine glory or godhead fulness of grace and truth, would it not have been more proper for them to have said, from that God or Christ within us we are filled with all manner of spiritual consolations or heavenly perfections whatsoever?

57. If Christ or his Spirit were within men when they uttered those words, all faith or hope in reference to eternal glory was vain and of no effect: why? because if men have their God or Christ within them only, they are no more under the teachings of another spirit, but are as glorious already as ever they are like to be: but what saith the scripture, "If our hopes were in this life only, we were of all men most miserable." Again concerning these words, "Christ in you the hope of glory:" or know ye not that the Spirit of Christ is in you, except ye be reprobates?

58. My beloved brethren, what need any man hope for glory, if he hath the Spirit of glory resting upon him already?

59. Again, I hope no man will say that he hath a Christ in him that hopes after glory, or stands in need of any glorification whatsoever: well, then, the mind of the Spirit of Christ in those words was this, that except your understanding be enlightened from the eternal Spirit of a glorified Christ in that heavenly throne above the stars, ye are but reprobates.

60. Or thus: except you are filled with the gifts of graces of that glorious god-man Christ Jesus, who is ascended far above all heavens, angels, or men, know ye not that you are but in the state of reprobation?

61. Or as if the apostle should have said, know ye not that you are but mere reprobates, if ye glory of a God or Christ within you, and deny the godhead person of that Lord Jesus Christ that was crucified upon a tree without you?

62. Again, whoever thou art which glorieth of a spiritual union with a God or Christ within thee, and despisest a personal glorified Christ of flesh and bone without thee, yea, and distinct from thee

in another world, I say from his eternal Spirit thou art but a reprobate.

63. Whoever thou art which boasteth of a God and a Christ, and his ordinances, and of a glory to come without thee in the highest heavens; if thou shalt be left to the pride and envy of thy formal spirit, to condemn the invisible teaching of the Lord Jesus Christ in his innocent people, because they are contrary to thy opinion, I say from the ever-living Emanuel, that thou art also but a reprobate.

CHAPTER XVI.

1. *Of divers comparisons of the Spirit or person of Christ, unto the face of the natural sun.* 2. *No man or angel can be capable of the indwelling of God's essence, but his own person only.*

THE Spirit or person of Christ may fitly be compared unto the face of the natural sun in divers respects: you may know that the natural spirit of the sun, by virtue of the decreed word of the Lord, is so exceeding fiery glorious, that no created thing that hath natural life in it, is capable of its indwelling brightness, but its own body or face only.

2. So likewise that infinite Spirit abiding within the glorious body or face of our Lord Jesus Christ, is so unspeakable fiery glorious, that no created spirit of man or angel is able to bear the indwelling essence of it, but its own body or face only.

3. Again you know that all natural things of the day are preserved only by virtue of that inward light, life, beauty, or glory in them which shineth through the body or face of the sun only.

4. So likewise all spiritual light, life, beauty, joy, or glory within the spirits of elect men and angels, shineth only through the glorious heavenly mouth of Christ Jesus our Lord.

5. Again, though both sensible and insensible creatures are preserved in their well-beings, by virtue of a measurable light and heat proceeding from the sun, you may know that if the essence of the sun were on this earth, it would not only put out the fire, but also immediately consume all things to ashes or dry sand.

6. So likewise, though the spiritual well-beings of elect men and angels are only preserved by virtue of a measurable light and life proceeding from that bright shining spirit, through the face of Christ Jesus our Lord, yet if the essence of his Spirit were within the spirits of any created beings, it would consume them immediately to powder.

7. Again, though all created beings under the sun are enlivened and continued by virtue of its light and heat, through which, according to their kind, they are full of joy, yet if the sun should absent itself a little too long, all his former light would vanish like smoke, and the creature would both languish and perish, for want of a new supply from its presence: so likewise it is with elect men

and angels, for though that inshining light and life be of the very same nature of God Himself, yet if his spirit should wholly retain its glorious brightness within his own body, all its former light or life would either be subject to be defiled as Adam's was, or else it would perish for want of the renewing presence of his glorious spirit.

8. Again, through that consolation flowing from the inshining light of the sun, you know in all sensible or rational creatures, there is a desire to behold that bright shining face from whence their joys proceed.

9. So likewise through that spiritual joy and hopes of glory flowing from the inspiring light of the Son of God, there is a strong desire in those that enjoy this light, to behold that glorious face from whence it proceeded.

10. Again, if the sun had not a distinct body or face to give forth his light into the creation, you know there could be no sunshine at all:

11. So likewise you may also know, that if the God of glory had not a person or immortal face to display the sunbeams of his heavenly glory into elect men and angels, there could be no God at all.

12. Therefore you that are truly spiritual may know, that all that light, life, or glory shining in the spirits of elect men or angels, doth not proceed from a God or Christ within them, but from an eternal Spirit of a God or a Christ without them, too transcendent glorious to be possessed by heaven, earth, angels, or men as beforesaid.

13. Again, though the natural life of created beings, by the decree of the most high God, be continued by virtue of the inshining light of the sun, yet you may know that whatever joy the creatures are possessed thereby, it doth neither add nor diminish unto the glory of the sun in the least:

14. So, likewise, though the spiritual light of elect men and angels be everlastingly continued by virtue of the inshining light of the eternal Spirit, yet you may also understand, that what joy or glory soever the creatures are possessed withal, that it doth neither add nor diminish the Creator's glory in the least: therefore you which are truly spiritual may understand, that if any man or angel could be possessed with the indwelling essence of the eternal Spirit, it could not possibly be avoided, but he must become infinite, immortal, unchangeable, and eternal, even as the Creator Himself is.

15. Again, whether creatures are possessed with joy or sorrow, life or death, by an extraordinary light proceeding from the sun, yet you may know that according to his understanding he glories in himself equally in reference unto what was effected by him; so, likewise, whether creatures are possessed with spiritual joy or sorrow, eternal life or death, by a more than ordinary presence or absence of the eternal Spirit, yet you may also understand that the

most glorious God equally rejoiceth in Himself in relation unto what was produced.

16. Again, though the nature of the sun through its created brightness, is so exceedingly glorious that it is utterly uncapable of natural pollution from any creatures within its orb, yet you know that things which are not by virtue of his power, in measure qualified with a suitable capacity to receive his inshining light, are rather hardened or destroyed by his appearance, than any way comforted or revived in the least: witness the fire or any thing else of an adamantine nature.

17. So likewise it is with the Son of God, the everlasting Creator; for though his eternal Spirit in its own nature is so infinitely pure, that if it be his divine pleasure it destroyeth all impurity immediately, and wholly converts a polluted creature into its own divine likeness; you may also know, that if the spirits of men or angels by his power be not in some measure qualified to receive his glorious incomes, instead of dissolving their spirits into a soft and sweet pleasantness, it hardens their legal spirits with envy against the Creator like unto brass or the nether millstone, according to that of Paul, where he said, "they were a sweet savour unto God of life unto life in them that are saved, and of death unto death in them that perish."

CHAPTER XVII.

1. *No man's salvation or damnation lieth in his own will, but in the prerogative of God.* 2. *Divers absurdities which follow from the opinion that Christ is only within men.* 3. *A question and answer concerning a twofold presence of God in the creature.* 4. *If the essential Spirit were united unto creatures, it could not be infinite.*

THIS I would gladly have men and women to understand which were elected unto glory, that the eternal salvation or damnation of created beings lieth not in the will, power, or desire of men or angels, or in any divine light received from the Holy Spirit that made them, but only within the glorious breast of the divine majesty Himself:

2. That neither elect men nor angels may glory in themselves, or render praise, honour, power, wisdom, or salvation unto any spiritual light, joy, or glory whatsoever: why? because that is but the sunbeams of life eternal shining in them; but as most due is by virtue of that light, they may return all praise and glory unto that infinite majesty upon the throne of glory without them.

3. Wherefore you know it is written, that "It is not in him that willeth, or in him that runneth, but in God that showeth mercy." Also it is written, "To will is present, but how to perform I know not." Also it is written, "Every branch that beareth not fruit in me, he taketh away; and

every one that beareth fruit he purgeth, that it may bring forth more fruit." Now ye are clean through the word which I have spoken unto you. The words that I speak unto you are spirit and life.

4. I would fain know of any man whether the Spirit of Christ were not in his own body when He spake those words unto his apostles or disciples.

5. If it be granted it was, which none can deny but reprobates, then that light of Christ in men or angels cannot be the essential Spirit of the Lord Jesus Christ, but a spiritual word proceeding through his mouth from the throne of his infinite glory, as it did formerly on this earth the footstool of his divine majesty.

6. If there should be no other spiritual God or Christ but what dwelleth in the spirits of men or angels, then of necessity this must follow, that every man and angel is a God or Christ to himself.

7. It is not to be wondered at that many thousands should be so easily persuaded of attaining to a perfection in this mortality, if they be possessed with the God of heaven and earth.

8. If there be no other God or Creator but within men only, I would fain know for what end men so mightily contend with one another about a God or worship due unto Him.

9. Or why they vex one another by writings or speakings, unless they are hurried on for silver, or an everlasting name.

10. If there be no other God or Christ but within men's consciences only, is it not one of the maddest things in the world for men to talk of rebellion against the divine majesty, or of any cruelty acted between man and man whatsoever?

11. Is not the divine nature of the Spirit of our Lord Jesus Christ all wisdom, power, glory, love, meekness, patience, long-suffering, justice, righteousness, yea, salvation itself; or condemnation to whom it pleaseth, for manifesting the glory of its power?

12. Sure I am that none can, will, or dare deny this truth, but reprobates: wherefore if the very Spirit of God were living within the spirits of men, could there possibly then be any thing else but a godlike harmony between them?

13. Is not the eternal Spirit of Christ Jesus in itself a glorious order? and is not every man living at variance within himself, and so at the best is but a disorderly piece of contradiction or confusion in himself?

14. If this be truth, which none can deny but vain-glorious castaways, how then think you it possible that any mortal man, that is but polluted dust, should be capable of the indwelling essence of the Spirit of God? or if he enjoyed the eternal Spirit, what could be in him but a glorious harmony?

15. If no created being is capable of the indwelling essence of the Spirit of our Lord Jesus Christ, because of its incomprehensible glory, but its own body only, some men may say unto me, if the Spi-

rit of God be infinite, what person, place, or creatures, can be excluded of its invisible presence, from that light of life eternal?

16. To this I answer, there is a twofold invisible presence of God in all sensible or insensible beings that have any light or virtue in them.

17. There is a natural presence of God by virtue of creation, which shall perish, and come to confusion, for everlasting:

18. Also there is a spiritual presence of God in elect mankind by virtue of redemption, which gloriously increaseth and continueth to all eternity.

19. Again, whatever natural wise men imagine or think from the Spirit of all truth itself, I declare that all created natural light, life, or joy, both visible and invisible, shall become utter darkness, and a chaos of everlasting confusion; because, though it made not itself, it is as contrary to the nature of that Spirit that made it, as light and darkness, or life and death.

20. Whoever thou art unto whom this seemeth strange, if thou wast in nature as wise as Solomon, yet if thou hast no distinction in thee, between this natural perishing God of time, and that spiritual flourishing God of eternity, as yet thou art in utter darkness concerning any heavenly thing whatsoever.

21. Though all natural or spiritual light do virtually flow from the divine Spirit of Christ Jesus our Lord, yet if that eternal Spirit were not a glorious being distinct from all created beings, it could not possibly be infinite.

22. Why? because you may understand that infinite life doth not consist in bigness or bulk of things, but in its exceeding brightness of wisdom, power, and glory in itself, in that it can contain its infinite brightness within its own person only, or let forth his inshining glory by degrees in the spirit of elect men or angels, as it pleaseth Him.

23. Though all light or life in men or angels proceed from the natural or divine presence of the one Holy Spirit of God Himself, yet if that eternal Spirit were essentially united unto those creatures, it could not possibly then be infinite.

24. To be essentially dwelling within all living things, is not infiniteness, but finiteness; but, as beforesaid, to be a glorious being in itself, in the bigness of man, and essentially distinct from heavens, earth, angels, and men, and yet from so small a compass, though at never so great a distance, all created beings in heaven or in earth to be virtually filled with his divine or natural presence in their measures, according to the pleasure of his good-will, by a word speaking, in this is all infiniteness indeed.

25. If there were no God or Creator at all but what doth live in created beings, then it is possible that all beings, and their indwelling God, may eternally vanish together; because there is that in them which is more natural to provoke them all to murder one

another, and kill themselves, than the good of one another: for, alas! you know that it is both a common and easy thing oftentimes with small means for men to destroy themselves or one another. And is it not, by the same rule, as easy totally to cut off all the creation at once?

26. If this be truth, which no sober man can deny, what then would become of men and their Christ, if this total dissolution at once should fall upon them?

27. If the Spirit of the most high God be so infinitely vast, boundless, or that it is both the light and life of all spiritual or natural things or places whatsoever, as is abundantly declared, some unsatisfied men in this point may say unto me, that to confine this incomprehensible Spirit of the omnipresent God of heaven and earth, into one single person and place at once, like unto a poor mortal man, seems unto us an imprisoning of infiniteness into a narrow compass, instead of declaring its incomprehensible glory, from a divine gift of life eternal. To this I answer,

28. Is it not rather an imprisoning of the ever-living God, and robbing him wholly of his infinite glory, for any man to divide his most blessed majesty into distinct persons, or to divide his godhead Spirit into all spirits of men and angels, leaving no throne or person for the divine glory to be in, but his created beings only.

29. Instead of honouring that Spirit within the glorious person of Christ Jesus our Lord, doth not those men that affirm the indwelling of that infinite Spirit in the whole creation, not only share the divine glory and godhead titles of the eternal Spirit amongst the lying creatures, but also wholly deny any other Creator, or eternal Spirit, within or without men, but perishing nature only, whatever they pretend to the contrary?

30. What dishonour or disadvantage is it unto an infinite Spirit, to possess his ravishing glories to Himself within a distinct body of his own? Nay, is it not altogether advantageous unto his divine majesty that it should be so, and that it can be no other ways? for, alas! you know that it stands to good sense or reason, that if the God of glory were only an invisible Spirit dwelling within the creation, He could not then possess any new joys or ravishing glories to Himself, but the whole creation of men or angels must be partakers with Him, as soon as He.

31. Therefore you that are truly spiritual may know, that those men that talk of a God or a Christ living in men's consciences only, and cannot endure to hear of a distinct personal God upon the throne of his glory in the heavens above the stars,

32. Whatever godlike shape they appear in, as yet they are but freewill redemptionists or refined naturalists at the best: and all their speakings, though mixed with many words of truth, tend to nothing else but meritorious

popery from themselves, and tyrannical prelacy over one another.

CHAPTER XVIII.

1. *A discourse that the Divine Being is clothed with flesh and bone.* 2. *How God knows all things in the world.* 3. *Of the manner of God's taking upon Him human nature.* 4. *What the form of God was before He became flesh.* 5. *No spirit can enjoy happiness or misery without a body.*

IS not heaven, earth, angels, and men, as they are created beings, subject to change, or to be changed?

2. Doth not all men that acknowledge a Creator, conclude that his Spirit is infinite, unchangeable, immortal, and eternal, as beforesaid?

3. Wherefore if this infinite or boundless Spirit of the eternal majesty were dwelling within the spirits of men or angels, could it possibly be avoided, but every thing then would become infinite, unchangeable, immortal, and eternal in itself, as He is?

4. Doth not the scriptures call the glorious Spirit of the ever-living God by titles, a consuming fire, and everlasting burnings?

5. O all ye Luciferian despisers of a glorious God, in the person of a man, wonder and perish, at a miracle of all miracles that shall be declared unto the general view of men in this place:

6. Wherefore, behold, ye elect and precious jewels of divine glory, though the eternal Spirit of your Creator and Redeemer be of so fiery glorious a nature, that neither fire, air, earth, water, sun, moon, stars, heavens, earth, angels, men, nor any thing else, is capable of the indwelling of it one moment, without being consumed to ashes, dust, sand, or powder, yet this infinite bright burning Spirit is contained within a single person of flesh and bone glorified:

7. Yea, and is so united unto it, that all its divine pleasures naturally floweth from its essential owness to all eternity:

8. Insomuch that from that unerring Spirit I positively declare, against men or angels, that this fiery glorious Spirit cannot possibly possess any sensible living being, out of that blessed body of flesh and bone in glory, no more than the mortal soul of a man can live without its natural body of flesh, blood, and bone in shame.

9. Though the heavenly body of the eternal majesty be very flesh and bone itself, yet I would gladly have you that are spiritual to understand, that through the indwelling of its godhead Spirit, it is so fiery glorious, that neither men nor angels can behold his face and live, unless their spirits be strengthened by virtue of its inshining excellency.

10. Though the glorious body of the ever-living God be very flesh and bone, yet you may understand, that it is clearer than crystal, brighter than the sun, swifter than thought, yea, and infinitely more softer than down, and sweeter than roses.

11. You may also know, that

the visible sight of so glorious a face, is that which will eternally ravish the spirits of men and angels.

12. You may also understand, that though the body of Christ glorified be very flesh and bone of a burning, bright, swift, soft, sweet nature, beyond all expressions of men or angels, yet it is of an immortal, fiery, glorious softness or sweetness, and not of a mortal fiery nature mixed together, as the most softest or sweetest of pleasures in this world are.

13. Though the infinite Spirit of the unchangeable God, is clothed with his eternal Son beforesaid, which was too pure to be subjected by sin, wrath, death, hell, or the grave; yet you that are truly enlightened from on high may know, that by virtue of his wisdom or transcendent glory, He perfectly seeth through heavens, earth, angels, and men at once, and knoweth all motions, thoughts, desires, words, or actions in all things whatsoever, without charging his spiritual memory in the least.

14. Therefore it is written, that "the eyes of the Lord pass to and fro through the earth, beholding the just and the unjust; and the Lord knoweth that the heart of man is vain, and his imaginations are evil, and only evil, and continually evil: and all evil things that are done now in secret with delight, shall be revealed upon the house-top or head of men's understandings," soon enough, and with sorrow, pain, and shame enough, whatever is thought or said to the contrary.

15. If the Spirit of the divine majesty be so infinitely glorious that no created being is capable of the indwelling of its divine godhead, some men may say unto me, had not that man Christ, called the Son of God, his being on the woman's part from the loins of Mary his mother, as well as other children? If this be truth, which the scriptures clearly demonstrated, how then could that child Jesus be capable of the indwelling of an infinite Spirit any more than any other child whatsoever?

16. Unto this curious query, from the unerring Spirit, I answer, though that child Christ Jesus had beginning of the seed of his virgin mother, as all children have, yet He was that Holy One of Israel, which from eternity was a spiritual body in form like a man; therefore, when He entered into the virgin's womb, He laid down his infinite spiritual glory by virtue of his godhead power, that He might be capable to transmute, create, or conceive Himself of the virgin's seed, into a condition of pure flesh, blood, and bone, in a new and wonderful way, for an everlasting astonishment unto elect men and angels:

17. Wherefore the Virgin Mary, his mother, was forewarned by the angel of his glorious and gracious purpose, that her soul might be prepared for that marvellous incoming of her only God and Saviour, to become the Redeemer of his elect people from the power of sin and fear of eternal death.

18. It is written, "Great is the mystery of godliness, which is, God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up to glory," 1 Tim. iii. 16. Again, it is written, "Who being in the form of God, thought it no robbery to be equal with God; but he made himself of no reputation, and took on him the form of a servant," Phil. ii. 6, 7.

19. Is there any more than one God? And was not Christ the form of this invisible God before He became the person of a man? And did not that spiritual form of Christ Jesus enter into the virgin's womb, and become a pure natural form?

20. Moreover, was not Christ and his Father only one uncreated heavenly person from all eternity?

21. Though I undoubtedly affirm that Christ Jesus eternally was the divine form of the invisible God, yet I would not have any man imagine, or think that I go about to prove the Creator to be a body of flesh, blood, and bone from eternity.

22. Neither would I willingly have any of the blessed of the Lord to be so grossly ignorant as to think that the glorious Creator could possibly be a spiritual living substance, without a body or person.

23. If Christ Jesus and the Father from all eternity were but one distinct person, some men may say unto me, what might the form of his uncreated majesty be before He became flesh, from the light of life eternal:

24. To this I answer, his divine form did not consist of natural earth, air, water, or fire in the least; but it was a bright burning fiery glory of uncompounded purities, continually satisfying itself with variety of divine excellencies.

25. Though the spiritual person of the Holy One of Israel was from eternity so transcendently glorious, that no elements could possibly contain Him without being immediately consumed to ashes; yet He was absolutely, from the crown of his glorious head to the soles of his divine feet, in form like unto the first man Adam.

26. You that possess the heavenly truth in you may know the divine form of Jesus Christ, the everlasting Father, was of so pure, thin, or light nature, that, as beforesaid, it was swifter than thought, clearer than crystal, infinitely more glorious than the sun, purer than the purest gold or any thing more precious:

27. So that when the eternal Spirit moved Him to enter into the virgin's womb, it being swifter than thought, and its body being of its own nature, He was in her womb before she was aware of it; only by a wonderful change in her soul, she felt Him converting his godhead glory into flesh, blood, and bone according to his promise by the angel Gabriel; this was that wonderful mystery of God the everlasting Father, which manifested Himself in a body of flesh,

at which most men and women stumble and perish.

28. Is any thing impossible for God to do when his divine glory moves Him to it?

29. Moreover, is not the infinite power, wisdom, or glory of the ever-living God, most of all seen by men or angels, in the lowest abasing himself?

30. Do not all men which confess a Creator, conclude that his Holy Spirit is infinitely full of all divine qualifications whatsoever, and is the incomprehensible Spirit of the Holy One of Israel any thing at all without its glorious virtues?

31. Is it possible, think you, that this eternal Spirit could be sensible of its heavenly glories, without a distinct body of its own to enjoy them in? If this be truth, the which none can gainsay but senseless sots or simple saints, then without controversy, Christ Jesus and the Father was eternally but only one spiritual body, in form like a man.

32. Is there any created being, whether sensible or insensible, either in heaven or in earth, that possesseth any kind of spiritual or natural motion, heat, light, life, joy, or glory in the least, without a distinct body of its own, suitable to its present condition?

33. Hath the most wise Creator so ordered every living being, that all the joy they possess is in their own bodies, chiefly distinct from one another, and that each other's joy is nothing at all to one another, unless they be both sensible of the same.

34. Can any sober man be so senseless as to imagine or think that the glorious Creator of all spiritual and natural order can possibly be any thing at all, without a distinct body of his own, as abundantly beforesaid?

35. Are not all finite creatures a mere chaos of senseless matter until they are formed into distinct beings of themselves, and have names given them by God and man according to their natures? And are they any thing at all until they become living spirits in complete bodies of their own, as aforesaid?

36. This being known to be as true as truth itself, can it possibly be that He that gave beings to all things, should not be something that is infinite also; or a distinct glorious body, having variety of holy names attributed to Him according to his divine nature, for the exaltation of his infinite majestical person above all heavens, angels, and men?

CHAPTER XIX.

1. *Of the true spiritual trinity in unity.* 2. *Of the one personal divine majesty.* 3. *No scripture mentioneth God to be three persons, only one God and one person.* 4. *Why God calleth Himself by a threefold name.*

IN the next place I shall treat of that divine trinity in unity of the Holy One of Israel.

2. You may remember I have already elsewhere, in this epistle, clearly demonstrated the horrible fallacy and absurdity of that old error of three distinct persons or

spirits, and but one God, from these words; "For there are three that bear record in heaven, the Father, Son, and Holy Ghost; and these three are one," 1 John v. 7.

3. My spiritual and literal brethren also that have any desire in you to know the truth, take special notice of this thing, there is not one positive record in scripture that affirmeth the God of heaven and earth to consist of three persons.

4. Was not the eternal Jehovah called the Holy One of Israel in the law?

5. Was not the eternal Jesus called the Holy One in the saints' time of the gospel?

6. Is not Jesus called a consuming fire in the gospel, as well as Jehovah in the law?

7. Hath not Jesus attributed unto Him the titles of a Creator, ancient of days, everlasting Father, mighty God, or Redeemer, and such like, as well as Jehovah?

8. Was not all divine honour, glory, praise, might, or dominion by men and angels, in as full a manner ascribed unto Jesus as Jehovah?

9. Doth not the scripture say, that the Holy One of Israel will not give his glory to another? And yet you know Christ Jesus had all glory from men and angels given unto Him; who then is that eternal Jehovah but the everlasting Jesus? And who is that eternal Jesus but the everlasting Jehovah?

10. Before the eternal Jehovah became Jesus in flesh, was not his invisible Spirit the everlasting Father?

11. Was not that fiery glorious body wherein God the Father had his heavenly habitation, that eternal Son of God?

12. Was not the Holy Ghost that almighty word that proceeded through his heavenly mouth, when his Holy Spirit moved Him to speak?

13. Is not this trinity in unity, or unity in trinity, more agreeable to the Holy One of Israel than any other trinity whatsoever, unto all men which acknowledge but one eternal Being?

14. What difference is there between the holy names of Father, Son, and Spirit, and Lord Jesus Christ? Was it any thing else but one and the same godhead person in a threefold condition appearing unto men?

15. Again, if need be, will not the names of Father and Lord bear one sense? The names of Son and Jesus signify one thing; and may not the titles of Christ and Spirit be of one signification also?

16. Doth not the word Lord signify divine protection? And doth not the word Father bear the same sense?

17. Doth not the word Jesus signify a Saviour? And doth not the word Son bear the same sense? And doth not the word Christ signify chrystal clearness or anointing? And doth not the word Holy Ghost bear the same sense?

18. If this be truth, which none can gainsay but men as yet under spiritual darkness, what difference is there then between the word

Father, Son, and Holy Spirit, and Lord Jesus Christ? Are they not only names, words, or titles in relation to the only wise, immortal, invisible, distinct glorious godman, blessed for ever and ever in Himself, and honoured only of men and angels, unto whom He is made manifest.

19. Though the eternal Jehovah had variety of divine titles for the exaltation of his infinite majesty, under the legal or ceremonial worship of Moses and the prophets, was He ever owned by any more than one name of glorious God or Holy One of Israel?

20. If He had contained of three divine persons or spirits in co-equal godhead glory, can any man be so senseless to think that He would have hid it from Moses and Aaron, Abraham, David, and all those prophets, with whom He was so familiar in divine appearances or wonderful miracles.

21. If the most high and mighty Jehovah was but only one spiritual person in the time of Moses and the prophets, which none can gainsay but men in Egyptian darkness, are not those men at present utterly ignorant of the only wise God, which endeavour by literal violence to persuade themselves and others, that the Holy One of Israel is three persons, because He is called by a threefold name in the New Testament?

22. You know in scripture a man is called soul, body, and spirit, though he be but one person.

23. Also you may know, that men in highest places are called by a threefold title, as, namely, king's excellent majesty, or the like.

24. Though they attribute to themselves never so many honourable titles, to manifest their earthly greatness, that they might be dreadful in the spirits of earthly-minded people, yet you know they are but one person only:

25. So, likewise, though the eternal Jehovah be called by a threefold name of Father, Son, Spirit, or Lord Jesus Christ; or though He hath never so many divine titles attributed to Him for exaltation of his infinite majesty within the spirits of his redeemed ones, yet you may know that He can be no more than one glorious being only.

26. You that are truly spiritual may know why the God of glory called Himself by a threefold name, because no man by human learning should, by the letter of the scripture, truly know what the Holy One of Israel is or was, that God alone might have all the praise or glory in revealing Himself unto mankind.

27. Christ Jesus, the Holy One of Israel, called Himself by a threefold name, in reference to a threefold manner of appearance to his elect Israelites?

28. In his first appearance unto Moses and the prophets, He was pleased to manifest Himself by the divine titles of Jehovah, the mighty God of Jacob, the Holy One of Israel, and such like.

29. When the God of glory

abased Himself in flesh in the form of a servant, answerable unto that second appearance unto his chosen ones, you know He called Himself Jesus the Son of God, the Son of man, the Saviour, and such like.

30. Jesus Christ, the Holy One of Israel, being ascended into the throne of his former glory, now in his third and last appearance, He is pleased to call Himself by the names of Holy Ghost or Spirit, because of his immediate spiritual teaching of his redeemed ones.

31. Or thus: the only God may be understood a spiritual lion in the days of Moses and the prophets; a divine lamb in the days of Christ and the apostles; a heavenly dove in these our days of confused darkness.

32. Or thus: the Holy One of Israel may be described the eternal Jehovah in the law, the eternal Jesus in the gospel, the eternal Spirit in this age.

33. And yet but one only distinct personal majesty, even from eternity to eternity.

34. Though the Lord of life and glory commanded his apostles to baptize those of the faith in the name of the Father, Son, and Holy Ghost, yet you know their miracles were done by the name of the Lord Jesus Christ.

35. Whatever any literal monger shall object, you that are spiritual may know that the Lord Jesus Christ, and Father, Son, and Spirit, beareth but one sense.

36. Jesus Christ, the Holy One of Israel, called Himself by a threefold name of Father, Son, and Spirit, in relation unto his threefold witness on earth, in the words following, which are these: "And there are three which bear witness in the earth, the Spirit, and the water, and the blood, and these three agree in one," 1 John v. 8.

CHAPTER XX.

1. *No title of honour ever attributed but to a person.* 2. *Who it was that Christ prayed unto in the days of his flesh.* 3. *The Creator distinct from all his creatures.* 4. *Of God's oath concerning his transmutation into pure flesh and bone.*

MY spiritual brethren, because all true and lasting peace wholly depends upon a right understanding of the only wise God, and because most of the heirs of glory are not clear in their understandings concerning his personal majesty, though much hath been declared to that purpose in this epistle already, I shall write distinctly concerning the Creator and his immediate commissionated messengers or ambassadors, from these two threefold scripture records.

2. You know that in scripture records, as beforesaid, a man is called by a threefold name of soul, body, and spirit, as if he contained of three distinct essences; yet you know that in the originality of nature, he is but one distinct personal being.

3. So likewise, though the only wise God in scripture records be called by a threefold name of Father, Son, and Spirit, or Lord

Jesus Christ, as if He contained of three distinct essences; yet you which are spiritual may know, that He is but only one distinct glorious person, in form like a man.

4. If an earthly monarch did not possess a distinct body, could there be ascribed any honourable titles of emperor, king, or such like, unto him at all?

5. If the eternal majesty were not a distinct person, what holy names could be attributed unto Him in the least?

6. Is it names, words, or titles makes a king to be, or gives being to an emperor, without a natural person?

7. Is it divine words, names, or titles make a God to be, or gives being to a divine majesty, without a spiritual person?

8. You know that all the honourable titles in this world to be vain, and of none effect, if there were not the person of a man to ascribe them unto.

9. You may know that all honourable titles concerning a divine majesty would also be of none effect, if there were not a spiritual person to attribute them unto, or unless they were a signification of the divine nature and form of a something that is infinite.

10. It is as clear as the purest light itself unto you that are experimentally spiritual, that it is not names, words, or titles proves God or man to be any living beings at all, except they be distinct persons, to manifest their honourable names, as proceeding from comprehensible somethings, and not from incomprehensible nothings.

11. If the God of glory in scripture records should be called not only by three divine titles, but by threescore thousand holy names also, yet all the men in this world, or angels in that world to come, can never prove Him to be an infinite Spirit without a body, or prove Him to be any more than only one distinct glorious person also.

12. You heavenly ones may also know, that the divine majesty is called in scripture records by three divine titles, that as beforesaid, that the most learned, prudent men in this world might never attain to a right understanding of the very true God and the spiritual mysteries of his everlasting kingdom, by all their rational study in the scripture records, or any other ways: and that was the very cause that the Lord Jesus Christ said unto his own spiritual power, represented by angelical Moses and Elias, "I thank thee, Father, that thou hast hid these things from the wise and prudent, and hast revealed them to babes and sucklings," Matt. xi. 25.

13. Concerning that threefold title of Father, Son, and Holy Ghost, instead of three persons, as of long time by blind guides have been imagined, doth it not rather stand to better sense, that the word Father hath reference unto the godhead Spirit, eternally united unto Christ Jesus our Lord.

14. And that the word Son hath relation unto the glorious body of the ever-living Emanuel,

which is visibly seen by elect angels, Moses and Elias.

15. And that word Holy Ghost hath reference unto a divine word of light, life, or power, proceeding from the invisible Father, through the glorious mouth of the visible Son, into the invisible spirits of elect mankind, to the enlightening of their dark understandings, and purifying of their fleshy minds.

16. Thus you which are truly enlightened from above may clearly see what that threefold heavenly record signifieth, of that only distinct personal majesty of the Lord Jesus Christ, God alone, blessed for ever and ever. Amen.

17. It is also as clear to you that are spiritual as the light itself, that the Holy One of Israel could not possibly be three distinct persons or spirits in one godhead being, or any such like confused deities.

18. You know that whereso-ever the scriptures exactly make mention of the Holy One of Israel, it attributes all honour, praise, and glory unto Him, always in the singular number, as unto one distinct personal majesty or glorious Being, and not in the plural number of three distinct persons or spirits in one body, as hath been long imagined by deceivers of the whole Christian world so called, which are in bondage to their confused God, and invented formalities.

19. You know that in the conclusion of many several things the scriptures run in such a line as this: "To the only wise God, or unto God only wise, or though there be that are called many Gods, or many Lords, yet unto us there is but one God, or the Holy One of Israel," and such like.

20. You know because there is none above a king, or head magistrate, in his own kingdom, or equal with him upon an extraordinary occasion, he will swear by himself or by the faith or word of a king.

21. Thus it was with that Holy One of Israel, because there was none above Him, or beside Him, or equal with Him in heaven or earth, He swore by Himself concerning the transmutation of his uncreated glory and everlasting spiritual priesthood, into a pure body of flesh, blood, and bone.

22. Before the God of glory was descended into the virgin's womb, you know He had many holy names attributed unto Him; wherefore you may also know, from all eternity He was a distinct divine person, and not an infinite formless Spirit, as most men blindly imagine.

23. You spiritual ones may also know, before He was clothed with flesh, it is not the holy names of Creator, infinite Spirit, Jehovah, ancient of days, mighty God, Lord of hosts, Redeemer, Holy One of Israel, king of glory, or everlasting Father, or any glorious expressions that can be uttered by the tongues of men or angels, that can prove any God at all, except He was a divine person, distinct from heavens, earth, waters, angels, men, and all things else.

24. That the one personal infinite majesty may remain in the

heavenly centre of his own uncreated glory, and all beings that He hath formed to live in his sight, may continue in their own creaturely stations for an everlasting distinction between the glorious Creator and poor changeable creatures.

25. Thus by a free gift received from the Holy Spirit of our Lord Jesus Christ upon the throne of glory, in simplicity of spirit and plainness of speech, in a small measure I have declared the mind of the Holy One of Israel in those literal expressions: "for there are three which bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."

CHAPTER XXI.

Of a threefold record of natural witnesses, proceeding from the blessed person of Christ at his death.

I SHALL write a little of a threefold record in that most pure natural body of Christ, when He was on this earth, in relation unto the threefold record of his spiritual body, in the invisible heavens beforesaid: in the fifty-third of Isaiah it is written, "He poured forth (or out) his soul unto death:" and in the nineteenth chapter by St. John you may find it thus written, "But one of the soldiers with a spear pierced his side, and forthwith came there blood and water:" here you that are spiritually discerning may clearly see a threefold record of natural witnesses, proceeding from that blessed person of our only God and Saviour, at his voluntary death:

2. As, namely, blood, water, and Spirit, wherefore his most precious soul pouring forth itself unto death, that was the witness of the death of the everlasting Father in flesh.

3. The issuing forth of the unvaluable blood, that was the witness of the death of the eternal Son in flesh.

4. The flowing forth of the water that was the witness of the death of the eternal Spirit in flesh on earth.

5. These sayings are not only hard, but intolerable to be borne by cursed Canaanites, which understand nothing truly of the power of an infinite majesty:

6. Nevertheless unto you which are made to understand the deep and hidden mysteries of the most wise and powerful Creator, doth not this answer these scripture sayings?

7. "I and the Father are one;; and from Jesus Christ, which is that faithful witness, and that first-begotten of the dead, and that prince of the kings of the earth, unto Him that loved us, and washed us from our sins in his own blood, will pour clean water upon them and they shall be clean; he died in the flesh, and quickened in the Spirit."

8. Thus you that are truly enlightened from on high may see a little into that wonderful mystery of the only wise God, manifesting Himself in earth, answerable unto his threefold record in the heavens beforesaid.

9. Three glorious words, names, titles, or distinctions, in reference unto one divine person only, in a threefold manifestation of his spiritual glory unto elect men and angels.

CHAPTER XXII.

1. *Of the three witnesses on earth,* 2. *Of spirit, water, and blood.* 3. *The three records on earth are the three commissions.* 4. *What the commissions are.*

SEEING all spiritual power and wisdom in heaven above, or in earth beneath, is no where to be found, nor never was, but only within the divine ark or spiritual person of our Lord Jesus Christ;

2. In the next place, by his own light in some measure, I shall remonstrate unto you that are capable, what is the meaning of those three witnesses of water, blood, and Spirit in earth, which agree in one, unto which the foregoing words have relation of Father, Son, and Spirit, which are but one.

3. My spiritual brethren, are not those three witnesses in earth the commissionated messengers, which by voice or words, through the glorious mouth of God Himself, were sent forth unto an unbelieving bloody worldly-minded people, for a witness unto them to this purpose at the unexpected dreadful day of the Lord Jesus Christ?

4. Doth not that water witness in earth signify Moses and the true prophets under the law, in reference unto the holy name of God the everlasting Father?

5. Doth not the witness of the blood in earth signify Jesus and the chosen apostles, in relation of that heavenly name of God the eternal Son?

6. Doth not that witness of Holy Ghost in earth signify those two witnesses in the eleventh of the Revelations?

7. As water, blood, and Spirit, mixed together, are in a sweet harmony in the body of a man in perfect health, and through a defect of either of them the body could not subsist:

8. So likewise it is with those witnesses of God in earth, called spirit, water, and blood; for these three sweetly unite, bearing witness unto but one only wise, distinct, personal God glorified.

9. Therefore they agree in one heavenly harmony, and cannot possibly be one without the other, not only because they proceeded from one glorious Spirit, but also because they three only, by the secret wisdom of the eternal majesty, were chosen to bear witness in earth before men and angels, unto that threefold record in heaven of Father, Son, and Holy Ghost aforesaid.

10. But some men may say unto me, the law and gospel being witnessed unto by the prophets and apostles already, what need is there of this third witness of the Spirit in earth, or what doth it bear record unto?

11. From a divine gift to this I answer, in many respects there is as much use of the witness of

the Spirit in this atheistical age, as of the two former witnesses of water and blood.

12. To fulfil the scriptures which saith, "Heaven and earth shall pass away, but his word shall not pass away; or not one tittle of his word shall be unfulfilled."

13. How should Christ Jesus, the Lord of glory, be known to be the only God of truth, if there were not at one time or another a third witness in earth to fulfil the scripture, "For there are three that bear witness in earth."

14. Another necessity of this third witness of the Spirit is this, because you may know that there hath not been above these thousand years a commissionated messenger sent forth by the eternal Spirit, to bear witness unto that truth, which the two former witnesses sealed, too, with their blood.

15. Another necessity of the witness of the Spirit is this, because of late, and at present, so many several antichristian spirits are come forth into the world in their own names, and from the power of their own strong imaginations, and cunning cursed observations, have acted many visible lying signs and wonders upon their own bodies, and other ways, to the ruining of many a poor deceived soul, in body, mind, and personal estate, all of them pretending when those fleshly fits comes upon them, that it is the power of the eternal Spirit immediately moving them.

CHAPTER XXIII.

1. *Of several empty opinions concerning the two witnesses in the eleventh of the Revelation.* 2. *What they are.* 3. *No true witness without a voice from heaven.* 4. *Who are the two last spiritual witnesses.*

IN the next place I shall write somewhat of men's empty opinions concerning the two witnesses in the Revelation, for your better understanding of the insuing truth; some men have imagined them to be the Spirit of Christ, and the flesh of Christ.

2. Now you may know that cannot be, because the Spirit and body of Christ were both glorified together in the highest heavens, long before John prophesied of the two witnesses standing before the God of the whole earth, amongst the sons of men.

3. Others there are that would have them to be the literal law and gospel: now you that are spiritual may also know that cannot be the witnesses here spoken of, because without a true interpreter the scripture in itself is but a killing letter.

4. You know that the invisible truth of the scriptures proceed only from a true light received from the spiritual person of Christ Jesus our Lord, in the throne of immortal glory.

5. You know that from the bare records it is impossible to attain to the knowledge of the only very true God, or the spiritual mysteries of his everlasting kingdom; and that was the very cause of

these and such like scripture sayings, "I thank thee, Father, that thou hast hid these things from the wise and prudent, and hast revealed them to babes: make the heart of this people fat, which have eyes, and see not; ears, and hear not; hearts, and understand not:" and why so? to fulfil the word of the Lord spoken through the mouths of his prophets in the time of the law.

6. If the two witnesses here spoken of were the letter of the scripture, what need then would there be of the invisible teachings of the Spirit.

7. For the most part doth not the ministers and people set up the letter of the scriptures and offer divine worship unto them, as the children of Israel worshipped their golden calves?

8. The two witnesses cannot be meant the literal scriptures, because it is said, "If any man will hurt them, fire proceeds out of their mouths and devoureth their enemies: and if any hurt them in this manner, they must be killed."

9. Now you may know that at this very present, there are many thousands in these three nations, that do not only count the scriptures mere inventions of wise men, to keep the simple in awe under their rulers; but if it were not for fear of men, if they could have their wills, they would burn all the scriptures in the world to ashes, and instead of fearing any fiery vengeance following them, their unbelieving seared spirits would greatly rejoice at it as a most noble or profitable act to the whole world, for preventing all literal contestations concerning a God, or glory, or misery to come.

10. Some men would imagine these witnesses to be the magistrates and the ministers.

11. Now you may know that cannot be, because both magistrates and ministers are either chosen by one another or by the voice of the people, instead of being chosen by the voice of God Himself, or a true prophet sent forth by his eternal Spirit for that purpose.

12. It is written, that "The witnesses had a powerful gift of prophecy:" now you know that since God became flesh, instead of the magistrates or ministers owning themselves to be commissioned witnesses or prophets of the divine majesty, for the most part, if men have appeared upon that account, they have persecuted them by imprisonments, stripes, banishment, or death itself.

13. Again it is written, "The witnesses were clothed in sackcloth," therefore they cannot be the magistrates or the ministers; because you know that for the most part they are rather clothed in satin or other costly garments than sackcloth or mean apparel; wherefore seeing all magistrates with their ministers are chosen by men only through the secret decree of the most high God, and it being apparent that instead of honouring the Lord of life and glory, or showing mercy unto his prophets, for the most part they seek the honour of one another and persecute his messengers, and

rejoice in feasting one another through the fastings of others.

14. It is as clear as the light unto any man whose heart is not stone blind, that they are none of the witnesses prophesied of by St. John in the eleventh of the Revelation.

15. Another sort of atheistical people there are that would imagine themselves to imply the two witnesses there spoken of, saying, "The two witnesses are within them, or every man's soul and body are those two witnesses," and such like:

16. Now you may know that this is so far from any spiritual truth, that there is no sense or reason in it: why? though a man be called soul, body, and Spirit, yet he being but one person only, you know he can be no more than one witness upon what account soever.

17. Again, the invisible witness of men's consciences concerns men's own particular only between God and man, or between man and man, and God only wise perfectly seeth that witness always, and not men; therefore that cannot be the witnesses here spoken of, because you know that the witnesses or prophets of the Lord were always visible whilst they had a being in this world.

18. Thus it is as clear as the light, that none of all these are those two witnesses spoken of by St. John, but mere imaginary fancies of men's own brains, for want of a divine light in them to distinguish between the true witnesses, sent forth by the Creator Himself, and the false ones that went before they were sent.

19. Again it is written, "But I will give power unto my two witnesses, and they shall prophecy:" my spiritual brethren, you may know that when John spake those words, that the two witnesses were to come into the world, to bear testimony unto the truth of the two past witnesses of the Lord, because the text saith, "But I will give power unto my two witnesses, and they shall prophecy."

20. And you know, according to the truth of unerring scriptures, the two former witnesses had power given them from the Lord, and they did prophecy in their times:

21. So that you may understand, that the Lord did purpose to raise two men in this atheistical age, out of the very ashes of the two former witnesses, not only for discovery of all lying appearances in his name, as they did in their times, but also for a more clearer manifestation of the deep things of God, than ever was since this world began.

22. You that are spiritual may know, that since the Lord's two former witnesses fell asleep in the dust of the earth, not a man have powerfully appeared to bear witness unto one distinct personal Creator, as they did, until we came forth in the latter end of the year 1651, in the name of the Lord Jesus Christ, by voice of words spoken unto me, by his eternal Spirit three mornings together,

to the hearing of the ear as a man speaks to his friend.

23. Again, the scriptures call them by the name of two witnesses only; wherefore if any man addeth to their number, or despiseth them because they appear not like a God, to bring fire down from heaven, or turn water into blood, or such like natural plagues, or miracles as hath been acted already, if there be any truth in the scriptures, can that man escape the plagues of God in the life to come threatened in such a case?

24. Again, you know it is said, "The Lord gave power unto the two witnesses to prophecy:" is not this answerable unto the word of the Lord, when He said unto me, that "He had given me understanding above all the men in the world, and that he had chosen me as his last messenger for a great work unto this bloody unbelieving world, and had given me Lodowick Muggleton to be my mouth.

25. You know that the witnesses are said to be "two olive trees and two candlesticks, standing before the God of the whole earth:" my beloved spiritual brethren, hath not the glorious God of heaven and earth, both by speaking and writing, manifested through our earthly candlesticks or mortal mouths, more divine oil or golden truth than in any men in the world besides?

26. Again, you know it is said, "The witnesses were clothed with sackcloth:" I humbly beseech you that have truly tasted of the glory of eternity, did any men upon the face of the earth, since the time of the apostles, upon an account as sent forth from the eternal Spirit, suffer persecution for bearing witness unto the man Christ Jesus glorified, to be the only wise God and alone everlasting Father, but we two only?

27. Again, you know it is written, "If any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies:" my spiritual friends, is not this answerable unto the word of the Lord, when He said unto me, "I have put the two-edged sword of my Spirit into thy mouth, that whoever I pronounce blessed through thy mouth, is blessed to eternity; and whoever I pronounce cursed through thy mouth, is cursed to eternity?

28. Whoever thou art that shall see these passages and be offended with me because of them, be it known unto thee and all men else, that I, of all men, neither do nor can expect any mercy from the glorious God to all eternity, if the Creator Himself did not speak those very words unto me by voice from heaven as aforesaid.

29. Though at present atheistial men shall laugh to scorn what we speak or write in the name of the Lord Jesus; yet they being words of truth by an immediate commission from the eternal Spirit, you that are heirs of immortal crowns may know in that unexpected day of the Lord's general account, they will become an invisible fire within the spirits and

bodies of those that heard them, of eternal bright, burning, ravishing glories, or everlasting fiery shame in eternal death.

30. What power is attributed unto the two witnesses in the eleventh of the Revelation, you may know that it is spiritual and invisible; why, because as beforesaid, it being the third and last witness in earth of the eternal Spirit, its declarative plagues upon the spirits and bodies of persecutors were spiritual, answerable unto the natural plagues that were executed by the two former witnesses, upon the spirits and bodies of those that persecuted them for their commission's sake.

CHAPTER XXIV.

1. *Of the witnesses' trials and persecutions, after the publishing of their commission.* 2. *The prophet's interpretation of some verses in the eleventh of the Revelation.* 3. *An objection against the true witnesses answered.*

YOU that are experimentally spiritual may understand, that the true light of Christ in his beloved apostle Saint John, hath in those two Revelation-witnesses concluded in one, both the true prophets in the law and chosen apostles in the gospel, and the two last commissionated witnesses of the invisible Spirit, in this spiritual conceited age:

2. Why? because they jointly as one man, against all gainsayers in the world, do bear witness unto that man Christ Jesus, clothed with flesh and bone in glory, to be the only wise, very true God, and alone everlasting Father and Creator of both worlds, angels, and men.

3. Again, you know it is written, that "When the witnesses have finished their testimony, the beast out of the bottomless pit shall make war against them, and overcome them, and kill them:" behold as that bottomless pit, beastly imagination within the spirits of the Canaanitish Pharaohs and Herods, was stirred up unto cruel persecution upon the two former witnesses for their testimony's sake;

4. So likewise a little after that testimonial truth of the same nature was published by us, the Holy Spirit's two last witnesses, in a book intituled, "A Transcendent Spiritual Treatise;" I humbly beseech you that were the moderate eye-witnesses thereof, through the instigation of the people,

5. Did not the spirit of persecution appear in the head magistrate of this city of London, when he committed us unto the common gaol of Newgate (so called) in September, 1653. Notwithstandig no man did accuse us in the least of the breach of any civil law of England?

6. The next sessions following, in the Old Bailey, were we not arraigned at the bar like thieves or murderers, before Alderman Foulke, then lord mayor of London, the Recorder Steel, and some other magistrates?

7. And did not the magistrates beforesaid, in open court, condemn

us as blasphemers against God, because we did bear witness unto the man Christ Jesus glorified, to be the only wise God, and alone everlasting Father, by virtue of a commission we received from his eternal Spirit?

8. Upon the account aforesaid, were we not kept close prisoners in the house of correction, called Old Bridewell, six months, without bail or mainprize?

9. I appeal unto any man that heard our trial, that hath any true hope of eternal salvation by that Jesus Christ that was nailed to a tree, without the gates of Jerusalem, whether any thing was laid to our charge by our accusers, the lord mayor, and the witnesses, upon any civil or natural account in the least?

10. It is truth, because of some speeches spoken unto the lord mayor first, and afterwards to the whole bench and jury, by the power of the Lord Jesus Christ in us, in reference unto our commission and innocence of spirit, whether it was to gain the magistrates' favour, or whether they knew of it, the Lord knoweth. Some said, whipping was too good for us: others said, hanging was too good for us, burning of us was most fit:

11. But where was the man that had so much love of truth, or natural pity in him, as to say, but what evil have they done? Was there any such man upon the bench, or in the jury, or among the officers, or amongst all those men that heard our trial? If there were, it was in secret.

12. I remember it is written, when our Lord Jesus was accused before Pilate, for a deceiver of the people, blasphemy, and such like, notwithstanding he was vehemently accused by the chief priest and rulers;

13. Yet Pilate oftentimes said, "But what evil had he done? I find no fault in him;" so likewise, though we are but poor sinful dust and ashes, and, in comparison of our Lord Jesus Christ, not worthy in the least to make mention of his most holy name;

14. I am fully persuaded in my soul, if Pilate had sat in the judgment-seat with the recorder, he would have asked the lord mayor and our accusers what evil we had committed, or what law we had broken, before he had passed sentence upon us.

15. Whatever men's thoughts and opinions are concerning the Recorder Steel, I appeal unto God, elect men, and angels, and to his own conscience, whether he came not short of Pilate, when he sat in the judgment-seat concerning us? If this be truth, which none can deny that heard our trial, if truth be their guide, I hope he doth not think much of Pilate's being his elder brother, but will also grant him the pre-eminence in the day of the Lord's eternal account.

16. Some of you that heard our trial may remember that the recorder did examine us chiefly, if not wholly, concerning Christ's Father, or what that Father was, that in his agonies He cried or prayed unto?

17. If you have not forgot it through distance of time, you may remember our answer was to this purpose:

18. That that Father which our Lord Jesus Christ made mention of in all his extremities, was his own representative spiritual power or charge, which He had committed unto angelical Moses and Elias in glory, whilst He went that sore journey in flesh for the redemption of his elect lost Israelites: it is written, "He shall give his angels charge concerning thee," that He and thee was but only one divine Being, let men and angels disprove what I have written concerning this thing if they can, that I may be ashamed and confounded of my great confidence in that which is not.

19. So much concerning our trial for our bearing testimony unto Jesus Christ to be the only true God, and alone everlasting Father, before the powers of this perishing world.

20. For a more clear manifestation of the commissionated witnesses of the eternal Spirit unto the heirs of immortal glory, I shall write somewhat of the mind of Christ from John's words in the beginning of the eleventh chapter; the first words are these, "Then was given me a reed like unto a rod, and the angel stood by, saying, Rise and measure the temple of God, and the altar, and them that worship therein: but the court which is without the temple, leave out and measure it not, for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months."

21. My divine friends, you may understand that that reed, like unto a rod possessed by John, was a free gift of inspiration which he received from a glorified Christ in the high heavens by his angel, whereby, like unto a skilful land-measurer, his understanding was enabled to comprehend the spiritual signification of the temple of God, and the altar, and them that worship therein.

22. You may also understand that the temple, and them that did worship therein, did signify God's spiritual house, or tabernacle of elect Jews and Gentiles, which make but one complete body for Christ Jesus their head to reign in, by his heavenly light.

23. That altar spoken of by John, did signify the glorious body or tabernacle of the eternal Spirit, unto which divine altar or godhead person those spiritual worshippers were virtually united by a received light from that infinite majesty: through which invisible intercourse sometimes their souls were full of spiritual joy, through that inward seal of godlike glory which they were to enjoy in the life to come.

24. You may understand that that unmeasured court without the temple, did signify the visible scriptures.

25. You know that when sacrifices or ordinances were in force at Jerusalem, there was the inward temple and outward porch or court joining to the temple.

26. You also know the court

without the temple was a common place for all people to meet in, but none might enter into the inward temple in the time of their worship but the chief priests, or those that were confessors of the true God, and approved of by those teachers of the law.

27. Likewise you may understand, that the outward court or scripture, which is common to all men, that was left unmeasured or cast out, did signify all the outcast unbelieving Jews and Gentiles: and the inward temple or spirit of the scriptures did signify all the elect believing Jews and Gentiles, in that glorious altar beforesaid.

28. Again, you know that the court of the temple was an outward ornament or witness unto the beauty or glory within the temple:

29. So, likewise, the court of the visible scriptures is an ornament or testimony unto that eternal Spirit of all truth within the temple, body, or tabernacle of the ever-living God: and, virtually, in a great measure living in the temples or bodies of his elect, that are enabled to give a true distinction between the things of eternal life and eternal death.

30. Again, you know it is said, that "The unmeasured court without the temple was given to the Gentiles, and that they should tread the holy city under foot two and forty months."

31. You spiritual ones may know that the mind of the Holy Spirit in those words was this: that to fulfil the prophecy of Christ concerning the destruction of the Jews, their temple and city of Jerusalem by the Romans through conquest, they should possess the literal records, written by the prophetical and apostolical Jews, and not only worship it instead of the eternal Spirit, but also by cruel persecution for above thirteen hundred years, were to tyrannize over the holy city of spiritual Jews and Gentiles that could not bow down unto their inventions.

32. You that are spiritual may know that the Roman Gentiles here spoken of by John, are those people which men call cavaliers, whose princely race sprang first from the loins of king Herod, that bloody persecutor of the Lord of glory, and so streamed into the line of the tyrannical Roman empire or popedom.

33. From this papal power, whatever apostolical or Christian style they attribute to themselves through all the Christian world so called, they have banded together as one man, to tread underfoot, as beforesaid, that chosen city of heavenly-minded Jews and Gentiles.

34. Because their innocent souls could not forsake that ever-living altar manifested unto them, and bow down to their Egyptian calves set up as a snare unto the people, chiefly for fleshly gain and perishing glory from men of their own spirits.

35. Also you that are spiritual take special notice of this, that these two witnesses or prophets spoken of in the eleventh of the Revelation, did not appear unto

men until the gentile power of persecuting bishops were extinguished in this land.

36. But it may be objected by some that one Bull and Varnum, and others long before them, have pretended to be these two witnesses, and yet it came to nothing.

37. To this I answer, by way of query, can any man make it appear from any record since the apostles' time, that in any land or nation, two men did ever bear witness in all opposition of all men or angels unto the man Jesus Christ glorified, to be the only God, everlasting Father, and Creator of both worlds, angels and men?

38. Again, amongst all the pretended prophets in the world, doth any of them bear witness unto one personal majesty, distinct from heavens, earth, angels, and men?

39. Nay, of the contrary, do they not all rather disown such a God as a weak or carnal thing, and as one man like unto Baal's four hundred priests, and the false prophets, and priests in all ages, imagine the Creator to be an infinite formless Spirit?

40. If any man should moderately inquire of the pretended prophets or spiritual lights in this age, concerning the knowledge of the Creator or a glory to come, is there any answer to be had from them but this or such like: "the Creator is an infinite, invisible, unchangeable, eternal Spirit:" or else they will say, "the Creator is all wisdom, love, purity, riches, beauty, joy, righteousness, justice, or divine excellencies; He fills heaven and earth; He is the all in all, and there is nothing besides Him:" or else they will say, "the more ye desire the knowledge of the Creator, the less you will know of Him, because He is infinite:" or they will bid you "mind that God or Christ within you, and trouble not yourself about incomprehensible infiniteness:" thus these false prophets of cursed Cain, make a wonderment of an infinite Creator of nothing, but mere words only.

41. Thou which art puffed up with such a Creator as this is, shalt one day know to thy eternal sorrow and shame, what it is to despise a personal God infinitely full of all glorious perfection.

42. When this personal majesty shall show his infinite power upon thee, through the retaining of his inshining light from thy Luciferian spirit, and shall leave thee and thy inward God in an unspeakable condition of eternal shame and confusion of soul and body, then shalt thou know that thou didst hear of a personal God infinitely too glorious for heavens, earth, angels, or men, to be capable of the indwelling essence of his eternal Spirit.

CHAPTER XXV.

1. *Of the sinful soul of man.* 2. *Of its mortality.* 3. *All souls that are generated are mortal.* 4. *If men's souls were immortal they could not be capable of diseases.*

CAN the soul of man be any thing at all but dust without

their bodies, or can their bodies be any thing at all but dry, dead, cold dust, also without their spirits?

2. Doth not the rational soul or spirit of man lie secretly hid in his seed like unto a spark of fire, and can this seed of man have any living being without its body?

3. Can the soul and body of man be therefore any more than one distinct living or dying essence?

4. When a woman conceives life in her womb through mixtures of seeds, by virtue of the decreed word of the Lord spoken at the first creation of nature, is not that life the very soul or spirit of the child?

5. Doth not that soul or spirit in the womb by degrees congeal together into rational fire, blood, and water, and so in due time become a complete body of flesh, blood, and bone?

6. If men and women together beget and conceive the soul and body of the child by an instinct in nature, which none can gainsay but senseless sots or conceited wise men, which through an ambition of tongues or languages, have studied beyond all sober sense, reason, or wit,

7. Is it then possible, think you, that the soul of a man should be immortal, and the body wherein it liveth be mortal?

8. Doth it not stand to very good sense that being both conceived into life in the womb together, and both born together into the world, and both living together upon the earth their appointed time, and being both polluted together with sin, that they should also both die together, and turn to their dust or nonbeing again, until the general bodily resurrection of all mankind that are dead asleep in the dust of the earth, when time is no more, either unto eternal glory or everlasting shame.

9. Again, it is written in the forty-sixth chapter of Genesis, "All the souls that came with Jacob into Egypt, which came out of his loins, beside Jacob's wives, were in the whole threescore and six souls."

14. In the tenth of Deuteronomy and the last verse, it is written, "Thy fathers went down into Egypt with seventy persons:" here you see the scriptures are plain for proving the souls proceeding out of the loins of man as well as the bodies.

11. Also you see that a man in scripture is called soul, and sometimes is called body or soul, body and spirit, and yet you know he is but one living essence or substance.

12. If all souls and bodies since the fall of Adam by natural generation proceed from the loins of one another, as it is proved clearly by spiritual sense, reason, and scripture, how can poor vain perishing dust imagine that his sinful soul is immortal and cannot die?

13. Is it not natural for an immortal spirit to be united only unto an immortal body? and is it not natural for a mortal soul to

be united only unto a mortal body?

14. Is it not againt all sober sense or reason that the body of man could be subject to any kind of diseases or distempers in the least, if his soul were immortal and could not die?

15. Is it not the very nature of immortality immediately to swallow up all into life, or to transmute that body wherein it liveth from all manner of corruption into his own uncorrupted glory?

16. Is it not the nature of a sinful soul to become subject to die through the defilement of its first created purity?

17. Is there any undefiled soul now living upon the face of the earth, and is not immortality all spotless purity as aforesaid, how then thinkest thou it possible that the sinful souls of men are immortal already and cannot die?

18. It is written, "The soul that sins shall die;" also it is written, "In the day thou eatest thereof, thou shalt die the death." I confess that the souls of Adam and Eve were not capable of any kind of death, until they were both defiled with the sinful nature of the angelical serpent:

19. But as soon as ever they had eaten of that cursed serpentine tree of knowledge of good and evil, their souls and bodies were free from all their former pure life:

20. In the room thereof were subject to all kind of impure death whatsoever, and did not know but that they were both cut off from the divine presence of the eternal Spirit.

21. Until the God of glory Himself graciously promised them to become flesh, blood, and bone, of the virgin seed, to redeem their sinful souls and bodies again out of all kind of death, into an unchangeable immortal glory, at his personal appearing with his mighty angels.

22. Again, the Lord hath said in divers places of scripture, that "The souls of men shall be cut off from the land of the living, and that the soul that sins shall die, and that the pure soul of Christ himself was poured forth unto death, and that the soul of Christ should not be left in the grave, nor that his blessed body should see corruption;" and the Lord hath said, that "Adam and Eve were but dust, and to dust they should return again." And yet thou, contrary to all prophetical or apostolical scripture, and against all sober sense or reason in its right mind, ignorantly or impudently affirmest, that "The sinful soul of man is already immortal, and cannot die, or be put to death."

23. Again, from this thy nonsensical imagination, dost thou not call all the scriptures lies, and the eternal majesty from whence they proceeded, a liar to his face? And dost thou not call all sober sense and reason a mere lie also?

24. I know it is a common thing for men to say they have in them a good spirit and a bad spirit; it is confessed that every man in his fallen spirit hath remaining

a little light or motion of the Spirit of God in him.

25. Yet take notice of this, though he hath a twofold motion in him to justify all the righteous proceedings of the Creator in his conscience at the last day, yet he hath but one Spirit or soul in him.

26. Indeed the apostles saith, "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these two are contrary:" Gal. v. 17, that which the apostle calls the Spirit in this place of scripture was a divine light of life, received into the dark understanding, by virtue of a word speaking from the eternal Spirit of a glorified Christ, but not the essence of the Holy Spirit.

27. And that which he calls the flesh, was man's own spirit, which consists of nothing but confused lying imagination, or cursed carnal reasoning against that heavenly light aforesaid.

28. Again, you that are spiritual do know, that all men that do expect a glory to come in the invisible heavens, do confess that the Spirit of the divine majesty is infinite, unchangeable, immortal, and eternal.

29. If the Creator's person is of an incomprehensible brightness, which none can gainsay but angelical carnalities, how then thinkest thou it possible for men or angels to be capable of the indwelling essence of the eternal Spirit?

30. Though every man as aforesaid have little or much of the spiritual motions of God abiding in his soul, yet take notice of this, when he inspireth any light into sinful spirits, that very light itself being distinct from the infinite Spirit, and essentially one with mortality, is made capable, not only to live, but also to die together, that it through death might be capable by the decree of that Spirit from whence it was produced, to quicken and revive that mortality again into the glorious likeness of the eternal majesty itself from whence it came.

CHAPTER XXVI.

1. *Of the nature and place of the reprobates torment.* 2. *The last witnesses' great confidence concerning the end of the world.* 3. *Without a tongue no speech can be made by God, angels, or men.* 4. *God is visibly seen by spiritual bodies as kings are by their subjects.*

TAKE notice of this also, that in what soul soever this inshining light hath appeared, though he be preserved from despising a personal God, if before he taste of death he doth not attain to understand this glorified Jesus to be the only wise very true God, upon the sight of so clear a discovery as this is, then this will be his portion, all the light at his death shall vanish and come to nothing, and in the day of the Lord's account, by virtue of his decree, that Luciferian serpentine spirit which abhorred the simple plain truth because it discovereth its carnal deceits, shall quicken and bring forth a body spiritually as dark as

pitch, and naturally as heavy as lead, a body of thick darkness, or blackness of darkness, according to holy writ.

2. Again, it will be a body whose invisible spirit shall be a fire of such a dark envious nature, that it shall burn more intolerably fierce than any fire in this world whatsoever, through which it shall be tormented, as if it were nothing else but a carcase or pillar of unsavoury burning brimstone.

3. In that very place where it doth appear upon this earth, it shall either stand, sit, kneel, or lie along, neither seeing its own dreadful person nor no man's else.

4. And the main ground of all his unspeakable sorrow will arise from hence, because its spirit is barred close prisoner in its own body, from all kind of former thoughts, or motioning forth upon any spiritual comforts whatsoever, through the total absenting, inshining presence of the Lord Jesus Christ, the everlasting Father.

5. Again, all thy former pride, envy, covetousness, lying, lust, and hypocrisy, which thou with delight didst act towards thy innocent brother's ruin, shall then be acted against thine own self; it will be the eternity of thy condition that will increase thy sorrows and shame: O it will be in vain then to wish thou hadst never been born, or anything else.

6. Whoever thou art that shalt out of thy atheistical soul laugh these words to scorn, and say, "these are but mere fancies of my own brain," know this from the Lord of glory, when this whole world and all the beauty and natural glory thereof, as, namely, the firmanent, sun, moon, and stars, are become nothing but burning dust or dry sand, and an utter chaos of everlasting confused darkness, then thou shalt remember thy despising things thou knewest not.

7. Is not this answerable to Christ's own words, where He saith, "If that light in thee be darkness, how great will that darkness be?" Again, "The Son of man shall send forth his angels, and they gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire, there shall be weeping and gnashing of teeth," Matt. xiii. Take notice of this record of scripture, and you shall find that He said, "These things should be done at the end of the world." Again, "And when the Son of man cometh in his glory, and all the holy angels with him, then shall he sit on the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, and the goats on his left; then shall the king say to them on his right hand, Come ye blessed of my Father, take the inheritance of the kingdom prepared for you from the foundation of the world. Then shall he say to them on the left hand, Depart from me ye cursed

into everlasting fire which is prepared for the devil and his angels," Matt. xxv.

8. Here ye may see that the Lord Jesus doth not speak of cursing or burning up of sin in all men, and eternal salvation unto all men's persons, but make as clear a distinction as there is between sheep and goats, of an eternal separation of two distinct generations.

9. The one personal nation to enter into that most blessed estate or kingdom of the right hand of eternal ravishing glory, with Christ and his holy angels, and the other personal generation to be cast out into the left hand of the fiery burning kingdom of everlasting utter darkness, with that devil Cain and his cursed generation, being thereunto appointed from the foundation of the world.

10. Again, whatever men shall imagine or think to the contrary, this was the very mind of Christ in those words of his, concerning blessing elect Israelites to eternity, and cursing Canaanitish reprobates for everlasting.

11. Who shall dare open his mouth in that day to say, Why hast thou made me thus? As sure as the Lord liveth, and as certain as thou art a living soul and body, this very thing will come to pass in a short season, though men or angels should gainsay it.

12. The Lord Jesus Christ neither can nor will be found a liar in this nor any thing else, for all the cursed whimsies of men in this age or any other age, though the persons of ten hundred thousand times ten millions of men and women should suffer the vengeance of eternal fiery death in utter darkness. O poor vain despiser of a personal God, what a cursed condition art thou in and knowest it not?

13. In the next place I shall speak again concerning the Creator's being an infinite personal majesty, unto which the visible forms of men and angels bear record as unto an incomprehensible glory, from whence all their comprehensible things had their beings.

14. Was there not an uncreated eternal majesty alone, when no creatures, whether men or angels, appeared in a sensible living being?

15. Again, seeing there was from eternity a distinct glory, is it not of necessity that this ever-living being should be a glorious something?

16. Is it not both lawful and expedient also for a man according to sobriety, to declare unto his spiritual and natural brethren, what this glorious God was and is, that man being sent forth by the eternal Spirit for that very end or purpose?

17. Doth not all men which confess a Creator conclude positively there is but one God, and no more?

18. If this one God was an infinite distinct spiritual substance before any created being appeared to themselves, is it not of an absolute necessity that He should abide in his own divine centre,

and so continue a distinct glorious being to all eternity, for an everlasting distinction between the unchangeable Creator and the changeable creatures?

19. Do not all men which acknowledge this distinct glorious being, conclude Him to be an infinite, eternal, unchangeable Spirit, and do they not conclude this incomprehensible Spirit to be an eternal godhead being in itself, and so of necessity must He not be a distinct glorious Being, from all things and places?

20. If there be a Creator, and if this glorious Creator be an infinite distinct something, too transcendently divine to be essentially united unto heavens, earth, angels, or men, which none can deny but conceited notionalists or literal hypocrites, are not those men as yet utterly ignorant of the Holy One of Israel, which imagine the Creator to be an infinite formless Spirit essentially united unto the whole creation, utterly hating that God that is a distinct glorious Being to Himself?

21. Again, if the eternal Being be an infinite Spirit, can that glorious Spirit be any thing at all without it be endued with variety of divine qualifications?

22. Is not that infinite Spirit and its glorious properties but only one essence or godhead substance?

23. Is not every virtue in the eternal Spirit infinite?

24. Is that eternal Spirit and its heavenly virtues any thing else but immortal crowns of bright burning glories?

25. Can this infinite spiritual glory be sensible of its divine excellencies, or be a perfect blessedness, except He hath a distinct body suitable unto his eternal Spirit, to enjoy his divine pleasures to Himself, and at his pleasure to distribute by measure into the elect spirits of men and angels, the inshining glimpses of this incomprehensible glory?

26. Though the eternal Spirit be that invisible God that by the power of its almighty word hath created all things either for a time or for eternity, into that glorious order they now appear to be, yet you that are spiritual may know that without a body, face, or tongue, his glorious Spirit could not possibly have spoken any distinct words at all, no more than the spirits of men or angels can speak distinct words without a body, face, or tongue of their own.

27. Though all power, wisdom, and glory proceeds only from an invisible eternal Spirit, yet you may know that it cannot be a perfect glory except it be clothed with a majestical person, as a visible ornament for men and angels, to behold face to face in the high heavens, no more than the invisible spirits of earthly monarchs could be complete without natural bodies or persons, for their subjects beholding them face to face.

28. Thus you that are truly spiritual may know, that though there was nothing created by any bodily labour or painful study of the glorious Creator,

29. Yet without a distinct heavenly body there was nothing made that was made, neither possibly could be, whatever is or shall be imagined to the contrary.

30. So much at present concerning that one personal majesty or incomprehensible Being of all beings which are subject to change, or to be changed at his divine pleasure.

31. O blessed only are all you that have the faith of this one glorious personal God abiding in you.

CHAPTER XXVII.

1. A more full discourse of the two witnesses. 2. No true messenger or witness without a voice from God to the hearing of the ear. 3. The three commissions agree all in truth. 4. Differing only in point of worship. 5. There was not, nor can there be, assurance of eternal happiness but in the belief of a commission. 6. God owneth no worship in this commission but what is spiritual. 7. The difference between true and false commissioners.

IN the next place I shall treat again concerning the witnesses according to former intention: you may remember where I ceased I challenged the whole world, whether since the primitive times any men upon the account of bearing record unto the man Christ Jesus in glory to be the only wise God, Creator, Redeemer, and everlasting Father, appeared as the two Revelation witnesses?

2. Again, until the Roman bishops' persecuting tyranny was expired in this land, you may know the two Revelation witnesses or prophets never appeared:

3. For according unto scripture order, you that are of a spiritual comprehension may know, that we are those two commissionated witnesses or prophets of the Holy Spirit of the Lord Jesus Christ, because as beforesaid,

4. According to the prophecy by St. John, we exactly appeared when the Roman bishops' times were expired, of treading under foot the holy city or people of the Lord Jesus Christ in this land.

5. Some men may object and say, why are the witnesses of the Spirit but two in number, and the former witnesses of so great a number? Unto this objection from the Lord I answer by way of query, doth not the glorious wisdom of the eternal Spirit most of all appear in the smallest number of things for the acting of a wonderful work?

6. Is it not most advantageous unto the Creator's glory to prevent men or angels from knowing his witnesses or their number, either by miracles or without miracles, until his pleasure is to reveal them?

7. You know that God's worship formerly was not only invisible but visible also, and to continue for a long season, therefore there required a great number of spiritual speakers unto the elect.

8. But the worship of God be-

ing now only spiritual or invisible, thou mayest know that a witness or two is sufficient, the day of the Lord being near at hand to proclaim his glorious coming by speaking or writing unto the ends of the earth.

9. Again, is not a witness or two sufficient to discover the vanity of all vain-glorious fleshly formalities amongst the sons of men, seeing the Lord is at hand to make an eternal separation between the blessed Israelites and the cursed Canaanites?

10. Doth not these three witnesses in earth only agree in one divine body of all truth in this respect, because they received their commission by voice of words to the hearing of the visible as well as invisible ear, through the glorious mouth of a personal majesty?

11. Wherefore can any man upon this earth, that counts himself, or is accounted by others, to be a true prophet, apostle, minister, preacher, teacher, bishop, shepherd, priest, ambassador, or witness from the God of heaven and earth, without a voice of distinct words to the hearing of the ear from the ever-living God?

12. Or can he possess any true joy or peace of conscience in his prophetical declarations, without such an immediate commission from the true God as beforesaid.

13. Again, though spirit, blood, and water, by the wisdom of God, sweetly agree within the body of a healthful man, yet you know that they are of contrary natures to one another;

14. For the soul or spirit of man is an absolute mortal fire within the blood and the water, which by virtue of its fiery nature qualifieth the blood and the water according to their capacities;

15. Through which they are so sweetly composed, that unanimously they give natural life and strength through the whole man, insomuch that the one cannot live without the other, though they are of contrary natures.

16. Thus through the secret decree of the divine majesty, there is a marvellous trinitary mystery within the natural body of man.

17. But very few men understand it, for want of the prophetical spirit of David in them, who cried out with exceeding admiration of the Creator's wisdom, saying, "I am fearfully and wonderfully made!"

18. So likewise you may know, it is with these three commissionated witnesses of the divine majesty in earth:

19. For though all three proceeded from one and the same spirit of truth, and all bear record unto only one distinct personal god-man glorified, yet, in the manner of their declarations concerning the worshipping of the Holy One of Israel, they differ, and are as contrary as fire, blood, and water, which are without the body of men.

20. But in the spirituality of their administrations concerning invisible worshipping of the Lord Jesus Christ, they harmoniously agree as one soul, like unto spi-

rit, blood, and water, within man's body as aforesaid.

21. If any man should ask, why the Holy One of Israel hath put such a vast difference between the administrations of his three witnesses in earth, to this, from the Holy Spirit, I answer by way of query, is it not to blind the eyes of the wise and prudent men of this world, that from their strength of reason in scripture records, they may war against the pure light of life within the witnesses of the God of all saving truth?

22. That they may remain in their rational darkness of unbelief wherein they were born, and so everlastingly perish for want of that new and true birth of the fiery glorious Spirit of our Lord Jesus Christ.

23. Is it not also that God alone may receive all the honour, power, praise, and glory, from his redeemed ones, in the revealing his true witnesses or prophets unto them by his eternal Spirit, through which they attain to the right understanding of the very true God, and the glorious things of eternity, declared by his own chosen messengers?

24. And so are made to receive those divine truths in the purity of them, by loving of them above the gain or glory of this conceited perishing world?

25. Moreover, do they not thereby enjoy an invisible seal of an assurance of the eternal immortality of their persons at the visible appearing of the divine majesty of the Son of man?

26. That most infinite glorious God, with all his mighty angels, Moses and Elias, at that dreadful day when all time shall vanish immediately, and eternity only seize upon all mankind in their several persons.

27. Again, if water, blood and fire, without the body of man, be mixed together, being of contrary conditions or natures, you know they cease not contending until they have conquered one another.

28. Also you know blood is too strong for water, and fire too powerful for blood; so likewise you may know it is with the three commissionated witnesses of God in earth, Moses, the apostles, and two last witnesses.

29. Though they unanimously agree in bearing record unto only one distinct personal God of all saving truth, as spirit, water, and blood sweetly accord within the healthful body of a mortal man as aforesaid,

30. Yet you may know that in their visible worship they are at warfare with each other, until they have obtained victory one over another.

31. That the present immediate spiritual wisdom of the divine majesty might bear rule in the consciences of the chosen jewels of immortal crowns, and not that which is past.

32. Wherefore, when that gospel administration of blood appeared, you know that the apostolical commissioners thereof did, with all their power, preach against all mosaical observations of Jewish circumcision, new moons,

or abstinence from meat, drinks, or any kind of sabbatical ceremonies whatsoever, to be vain and of none effect, and contrary to the Spirit of Christ.

33. Thus you that are enlightened from on high may see that that spiritual wine of the everlasting gospel, in the chosen of God, transmuted all watery ceremonies into its own spiritual substance, even as water being mingled with blood is converted into its own nature.

34. Moreover, since the appearing of the two last witnesses of the eternal Spirit, you may know that all apostolical ordinances imitated by men called ministers of the gospel, are counterfeit apostles, which take upon them to preach, pray, baptize with water, break bread, lay on hands, or any such like, without a commission from on high.

35. Whether for silver, or honour, or a name amongst men, under pretence of conscience unto a God which they truly understand not nor desire to know.

36. From the true God, I say again, you that are spiritual may know that these idol shepherds, and their imaginary formalities, are now become vain and contrary to the heavenly breathings or incomes of the glorious Spirit of our Lord Jesus Christ, god-man glorified.

37. Thus in what soul soever this divine worship of the true God powerfully appeareth, it immediately transmutes all apostolical formalities into invisible spiritualities of glorious joys,

38. By virtue of an heavenly intercourse between the divine Spirit and the poor soul that is acquainted with his heavenly voice or still motions.

39. Again, if divers men appear as witnesses or prophets immediately sent forth by a powerful commission from the ever-living God, are there not certain divine seals to distinguish between those ambassadors which are infallible and them that are but fallible?

40. My elect brethren, is it not the property of a commissionated witness of Christ Jesus at the first appearance of God unto him, to desire the most high that He would pass him by, and make choice of any other to be his ambassador unto his people?

41. Furthermore, in the manner of his spiritual declarations unto the most wisest natural men, doth he not appear not only seemingly quite contrary unto the Lord's former witnesses, but also as the most blasphemous, simple, base fellows that ever appeared in the name of the Lord?

42. But of the contrary, for the most part in men that are deceived, is there not a strong desire in their fleshly spirits to be a spiritual witness of the Lord?

43. And upon that account will not the least appearance within them or without them, stir up their spirits to go or run before they were sent?

44. Moreover, for want of a true commission by voice of words from the God of heaven and earth, do they not declare marvellous natural things that shall

suddenly come to pass, or spiritual voices of power within them, with many lying signs and wonders suitable unto the nature of man?

45. Through which the most wisest rational men are not only outwitted by them, but subject to become one with them.

46. Furthermore, for want of spiritual declaration to witness in the consciences of the people of pure light, language, and life, that they are from the unerring Spirit, do they not deceive their own intoxicated spirits by taking upon them to act over anew the former actions of the true prophets or witnesses, or high priests of the Holy One of Israel?

47. Doth not this demonstrate those to be the commissionated witnesses of the unerring Spirit, that are endued with a divine gift to write a volume as large as the Bible, and as pure a language as that is, with as much variety of matter, without looking in any writing whatsoever, or having any real contradiction in it?

48. Again, if men are endued with a divine gift to remonstrate the real grounds of the invisible things of eternal glory and shame, appointed for two worlds of people when time is no more, is not this a clear manifestation unto the elect Israelites that those men are the immediate witnesses or prophets of the eternal Spirit?

49. But on the contrary, if men pretend to be prophets, high priests, or kings of Israel, by an immediate power from the eternal Jehovah, and yet are ignorant of the invisible things of eternity,

50. Is not this a clear manifestation unto all that have any divine light in them, that such men are but spiritual counterfeits?

51. If men by a divine gift unto those that have any light of life eternal, shall make an undeniable discovery of all sorts of spiritual counterfeits in the world, is not that a real evidence of the infallibility of their commission from the Holy One of Israel?

52. On the contrary, if men are so far from a true discovery of all spiritual counterfeits that they can show no sensible divine grounds of their own commission from above, is not that a clear manifestation unto all that are truly enlightened, that they are persons under spiritual deceits?

53. If all sober men in general, upon the perusal of this epistle, shall in their consciences be convinced, that concerning the invisible things of eternity, this is the clearest discovery that ever their eyes beheld, and yet but very few of them shall dare to own the penman thereof, for fear of losing their present enjoyments of fleshly honour, profit, or pleasure amongst men.

54. Is not this a clear demonstration unto the chosen of God, that this book was penned by the infallible witness of the eternal Spirit, in the glorified person of our Lord Jesus Christ;

55. Whom men durst not own when He was on this earth for fear of being excommunicated out of their vain-glorious synagogues, or because of many hard sayings

unto man's reason, spoken through his gracious and unerring mouth.

56. So much at present concerning the chosen witnesses, prophets, and apostles, sent forth by the eternal Spirit unto the sons of men, to bear record unto the man Christ Jesus, the Lord from heaven, the only wise God and alone everlasting Father, against all gainsayers that ever were, are, or shall be, from these scripture words: "And there are three which bear witness in the earth, the Spirit, the water, and the blood, and these three agree in one."

57. Crowns of eternal glory are prepared for those men and women, which are not only preserved from despising things that seem strange unto them, but are also made with patience to wait upon the Holy Spirit for his discovery of them.

CHAPTER XXVIII.

1. *No reason in angel or men can be satisfied in itself without revelation from the Creator.* 2. *God created reason.* 3. *Yet it was not of his own nature.* 4. *Infiniteness is to create persons and things differing from his own nature.* 5. *Though all creatures were made by God, yet they came not out of Him but by the word of his power.* 6. *No creature, spiritual or natural, can be said to be the image of God, but man only.* 7. *It is the property of reason to promise obedience to God by his prophets, but perform none.* 8. *Why the angels are called mighty.*

AGAIN, because of the endlessness of that serpentine reason in man, continually warring against the innocent dove of plain truth, proceeding from the eternal Spirit of a glorified Christ,

2. Therefore I shall write again concerning the vast difference between the nature of angelical reason and the nature of divine satisfaction in itself, utterly unknown to men or angels, until it be his pleasure to impart the inshining glimpses thereof into their shallow comprehensions.

3. Though the spirits of the mighty angels are pure reason, yet you that are spiritually quick may know, that their undefiled reason would immediately become all rebellious imagination against the Creator's glory, if it were not continually supplied with inspirations from his eternal Spirit.

4. Is the nature of the most piercing reason that is, any thing else but mere desire?

5. Where any desire abideth, is there not a want of something desired? And where any thing is wanting, can that Spirit be fully satisfied in itself?

6. Again, seeing the pure spirits of the mighty angels are but rational, and the most excellentest reason that is, but mere desire, and desire a want of inward satisfaction, and where such satisfaction is wanting in itself, there can be no true peace enjoyed, or continuance one moment in its present purity.

7. What spiritual power is there in the most piercing reason that can be?

8. Is it any thing else but a mere desire that it might be partaker with the glorious purity of that Spirit that gave its sensible being?

9. Hath it any power at all to desire after wisdom, love, or any kind of divine excellency in the the least from its own rational nature? If this be truth, which no spiritual or sober rational man can deny, are not those men under deep darkness which say, "The divine nature of God himself is pure reason only?"

10. If the most purest reason in its own nature be nothing else but unsatisfactory desire, is it possible, think you, that Spirit should have one thought or motion of reason inherent in his nature, whose divine virtues are all transcendent satisfaction in itself?

11. Some men may say unto me, "Could the divine majesty create a rational living Spirit, and yet have none of that life or rational nature living in himself?"

12. You may remember I have written upon this point already in the creation of angels; yet, for a further convincing or confounding of that Luciferian reasoning in the learned men of this world, against the infinite power, wisdom, or glory of the Creator, I shall speak somewhat from the Lord Jesus in answer to this curious query.

13. You may know that all things are possible and very easy for an infinite Spirit to bring to pass, when his glory moves Him to do it.

14. You may also know, that though the eternal Spirit be infinite, yet it hath no power to do any thing at all, except his glory moves Him to it, or against its own glory.

15. I confess it is not only contrary to reason, but far above all reason's reach, truly to understand the mysteries of the creation, or redemption of the mighty Jehovah, or everlasting Jesus.

16. What is the height or depth of the purest rational comprehension in men or angels, concerning the glorious things of eternity? Is it any thing else but either strength of memory, or excellency of speech, or swiftness of understanding, in comprehending all words whatsoever, whether they are uttered according to acuteness of sense or no? But for a true understanding of those heavenly things signified by those divine words, it knoweth nothing at all in the least.

17. You know it is written, "With thee is a well of life, and in thy light shall we see light." Here you see that David did not attribute the sight of that light of the well of life unto his rational comprehension, but unto the divine light which he received from the well of life eternal:

18. So likewise you may understand, that the holy angels themselves do not comprehend that inspired light of life in them by their own rational purity, but by virtue of the glorious incomes themselves, proceeding from the divine nature of the eternal Spirit.

19. So that you that are spi-

ritual may clearly see, that neither men nor angels are capable to comprehend divine truths by any rational comprehension whatsoever:

20. But only by virtue of divine words or motions received from the Spirit of an infinite majesty of all glorious truths which are eternal.

21. If the divine majesty could not, by the power of his word speaking, into some substance distinct from Him, as well create sensible and insensible living beings of variety of natures, contrary to his own heavenly nature, as produce sensible beings of his own divine nature, how could He possibly then be infinite?

22. If the most high God should have inherent in his own Spirit somewhat of every nature that He hath created, how could He then be all variety of nothing but infinite purity in Himself?

23. Or how could there be any spiritual Creator at all, but perishing nature only, as over-wise men blindly imagine?

24. I would gladly have you that are spiritual minded to understand this divine secret, though every thing that have life had its original from the Creator, yet all spirits, whose natures are opposite to the divine glory, were without Him, and not within Him, and so were eternally distinct from his most pure Spirit.

25. From eternity He perfectly foresaw all those spirits alive in their own elements, though they were nothing but senseless confused matter in themselves; and when his divine pleasure moved Him to make them appear into distinct living beings, you may know that it was none of his divine nature, but a powerful word only, commanding those spirits to come forth out of secret death or darkness, and manifest themselves according to their several properties, into distinct living beings, in the visible sight of themselves, and elect men and angels, as manifestations of his eternal decree.

26. Wherefore you know, in the forming of the man Adam it is recorded that God said, "Let us make man in our image;" but you never read or heard that any other creatures were made in the image or likeness of God besides him.

27. You know it is written, that "Christ took not on him the nature of angels, but the seed of Abraham." Why did not the Creator take on Him the "nature of angels, but the seed of Abraham?" You that are spiritual may know, it was because the one was created or renewed into his own image or spiritual likeness, and the other was in his nature quite contrary to the divine majesty.

28. If the angel's spirits had been of the divine nature, how could it be said that Christ took not on Him the angelical nature.

29. But it may be objected, that those words were spoken in relation to Christ's fleshly part. To that I answer, was not Christ both God and man in one person? And was not his divine Spirit and

natural flesh one bodily essence, after his godhead was transmuted into pure manhood?

30. Though the unchangeable glory of the Creator was wholly transmuted into a body of flesh, blood, and bone, that sinful mortals might behold their God face to face, and live;

31. Yet you may know that the nature of his Spirit, in respect of its divine purity, neither was, nor possibly could be, changed, but only his infiniteness was laid down in flesh for a season, for the fulfilling of scripture prophecies.

32. Again, if Christ took not on Him that angelical nature of pure reason, what then, think you, will become of all rational wise men, which understand nothing but what is visible unto the eyes of carnal flesh?

33. If the eternal Spirit of the Creator hath no angelical reason in his divine nature, some men may say unto me, how will you answer that scripture where the Creator saith unto the Jews, "Come, let us reason together?"

34. As to that, you may know, when that scripture was spoken, that the Lord did not talk with the nation of the Jews in his own person, but in the persons of his true prophets, which were sent to convince those stony-hearted Jews, by declaring the glorious God and his spiritual truths unto them, in the balance of their own reason.

35. You know it is written that the Israelitish Jews cried out, "Let not God speak to us any more, lest we die;" and it was granted unto them, that He would not speak unto them any more in his own person, as they desired;" therefore you may know, that the Lord's reasoning with the Jews was only by his prophets, which were rational men, like unto themselves.

36. If the Creator Himself seemeth to reason with any man, is it any other ways but to confound the wisdom of unclean reason in man, by way of query, and such like, as Christ, the only God, often did to the Jews, in the days of his flesh?

37. You know it is written, that "Christ wept over Jerusalem, and the Jewish nation, saying, How often would I have gathered you together, as a hen gathereth her chickens under her wings, and ye would not:" behold, as He was a man, He wept over the unbelief of their bloody-minded spirits, but as He was a God, He rejoiced at their damnation, in relation unto his eternal decree.

38. Is not this answerable unto those sayings of his, where He calleth them "serpents, and generation of vipers, and children of the devil?" and "How should ye escape the damnation of hell?" and such like.

39. Again, concerning those words, "Ye would not," you that are spiritual may know, that the divine will or pleasure of God in his prophets did spiritually contend with the carnal spirits of the legal Jews, answerable to their cursed imagination, of having power in their own rational wills to do whatsoever He should command them.

40. If the nature of the most purest reason be nothing but unsatisfactory weakness, some men may say unto me, why then doth the scriptures call them Christ's mighty angels? From the true light of life eternal, to this I answer, by a comparison, if men are chosen by the greatest monarch in the world for his society, that they may be always ready to obey his will in whatsoever he shall command them, when they have received a commission from his own mouth, to execute vengeance upon rebels, their towns, cities, or castles, in his dominions, you know they appear mighty or dreadful unto all his people, as the king himself that sent them:

41. So likewise you may know it is not in reference unto the purity of the angels' natures, that they are called mighty angels, but because they were created not only to stand in the personal presence of an infinite majesty, to behold his bright burning glory face to face, but also to be ready to receive commissions from Him to execute vengeance upon the persons, goods, towns, or castles, of Canaanitish rebels, that are left to despise his spiritual government, or glorious truths, declared through the mouths of his chosen messengers.

42. Again, though those men that stand in the presence of the world's monarch, are looked upon as the most mighty nobles on this earth, yet you know that the sight of them is not very dreadful to behold, until men know they have received a commission of life and death from their mighty Lord and master.

43. So likewise, though the holy angels are called mighty, because they stand in the personal presence of the most infinite majesty of heaven and earth, yet you may know that the sight of them are not very dreadful to behold, until they have received a commission of life and death from their most mighty Lord of heaven and earth.

44. Again, you know that the servants of the most eminent prince are not only looked upon as honourable and mighty persons, because they stand in the presence of so powerful a prince, but also because they inherit a temporal kingdom of such exceeding vastness, with variety of honour, beauty, riches, or pleasures.

45. So likewise you may also know, that the persons of angels are not only called holy or mighty, because they stand in the visible presence of so infinite a majesty, but also because they inherit a kingdom of such infinite vastness and unspeakable fulness of all variety of ravishing honours, beauties, riches, or pleasures which are eternal.

46. Again, you know that the servants of an earthly monarch, for the magnifying of their Lord and master, in the spirit of his subjects, are clothed not only with ornaments decked with silver, gold, precious stones, or the like, but their bodies also are anointed with precious odours, and fed with the finest delicacies.

47. So likewise, for exalting of

the transcendent glory of the infinite God in the spirits of his obedient subjects, you may know that the persons of the elect angels doth not only shine brighter than gold, or any precious stones whatsoever, but their bodies also are anointed with divine odours, and their spirits are fed with glorious delicacies, by virtue of a continual inshining brightness, proceeding from the eternal Spirit that made them.

48. So much at present between the divine nature of the eternal Spirit of undesiring satisfactory fulness in its own personal majesty, and the rational spirits of unsatisfactory desires, dwelling in the spiritual bodies of the elect angels, and why they are called mighty angels.

CHAPTER XXIX.

1. *Of the creation of Adam.* 2. *Why God spake in the plural number in the making of man.*

IN the next place I shall treat of the created purity of the first man and woman that ever were made, that the heirs of immortal crowns may the more clearer understand my ensuing discourse. In the first and second chapters of Genesis it is thus written: "Furthermore God said, Let us make man in our image, according to our likeness, and let them rule over the fish of the sea, and over the fowl of the heaven, and over the beasts, and over all the earth, and over every thing that creepeth and moveth on the earth; thus God created the man in his image, in the image of God created he him: he created them male and female. The Lord God also made the man of the dust of the ground, and breathed into his nostrils the breath of life, and the man became a living soul."

2. My beloved spiritual brethren, I do not question your satisfaction concerning the Holy One of Israel, being but only one eternal personal majesty, because not only the ridiculousness of three persons in the Deity is so fully discovered already in this epistle, but because the true ground why the God of glory calleth Himself by a threefold title of Father, Son, and Holy Spirit, is clearly manifested also.

3. Before I write concerning what that image of God in man's creation was, give me leave to reason a little upon those words, "Let us make man in our own likeness."

4. If thou which art so literally acute or exact, do but soberly mind the first and last words of the three scripture texts together, thou canst not possibly but be convinced of thy trinitary error.

5. Concerning those first words, "Furthermore God said," hath not those sayings relation unto the singular number only.

6. Moreover, though God spake in the plural number, "Let us make man in our image, according to our likeness," it doth not therefore follow that the Holy One of Israel can possibly consist of three personal beings in coequal glory, as men vainly imagine.

7. Again, thou which little thinkest that university tongues keep thee under spiritual darkness, whether was it most proper for the glorious Creator to say, "Let us make man in our image, according to our likeness," or to say, "I will make man in my image, according to my likeness."

8. Is not the word *us* in creation more emphatical, or spiritual order, than the word *I* in creation?

9. What is thy natural wisdom but rational exactness, whether words bear a good sense, sound, or language, and from thence to imagine the Holy One of Israel to be three personal beings, because He was compelled to speak words in the plural number, in reference unto the glory of his wisdom or counsel, concerning the creating of man in his image or likeness?

10. Again, as in the foregoing words the creation of man was spoken in the plural number of trinitary expressions, "Let us make man in our image, according to our likeness;" so likewise in the following words you may see the plural number converted wholly into the singular number of one divine glorious Being, in those sayings, "Thus God created the man in his image, in the image of God created he him: he created them male and female."

11. Doth not these trinitary expressions themselves, unto all men that have any spiritual light in them, clearly discover the confused darkness of any kind of personal trinity whatsoever?

12. Can three persons in equal power, wisdom, and glory, possibly be but one God?

13. Is not three in number absolutely three? How then, or by what diabolical logic, canst thou make three beings appear to be but one divine essence?

14. Three distinct persons, as beforesaid, cannot possibly be less in number than three gods, unless two of them in number be removed, that there may remain but one personal God alone, that none may share with the Holy One of Israel in his infinite wisdom, power, and glory: if this be not good sense, let men or angels reprove me with better.

15. I have better thoughts of thee, than that thou shouldest imagine the Creator to be three persons, united together in one divine bulk or being, and to think that He, by his infinite power, might disunite his divine trinity, and send two of them forth for a season unto the sons of men as He saw occasion, and so to return unto the divine essence.

16. I confess these and many such like gross absurdities concerning the Creator, every man is subject unto, until his understanding be enlightened from on high by the Holy One of Israel Himself.

17. Because millions of people lie under deep darkness in many nations, concerning the right understanding of the trinity of the only true God in unity, through the deceit of antiquity of custom, proceeding from the orthodox ministers of the gospel, so called,

therefore I am compelled to use many words in this most needful point.

18. If through a sober and meek perusal of this epistle, thou attain to know there is an eternal Being of beings, and truly to understand this glorious Creator to be but one personal majesty, thou wilt then, as clear as the light itself, not only see the miserable confused darkness of those men that say, "There is no God but in men's consciences only," or that say, "There is no God at all but perishing nature:" but thou wilt also see all men that are ignorant of this one personal majesty, which come forth in the name of the Lord, but mere deceived persons, though they speak like oracles or angels.

19. Again, because many upright souls, for want of clear distinction in them of the invisible God of eternal glories, are subject to continual doubts of being deceived through the variety of pretended appearances in his most holy name; therefore in the next place I shall write in a comparative way upon those sayings, "Let us make man in our image, according to our likeness."

20. If a mighty earthly prince have secret thoughts of acting a thing of concernment, in relation to his honour, you know with advice of his privy councillors, it is usual for him to say, "It is our royal pleasure to do such a thing, or we think fit so to do; or let us do such a thing, or we rejoice in your welfare as our own," and such like.

21. So likewise, when the king of glory was moved to create a thing of concernment, from his spiritual privy council, it was most requisite for Him to say, "Let us make man in our image, after our likeness."

22. Again, if he intendeth to do some ordinary thing by virtue of his royal pleasure, in reference to his honour, you know not taking advice of his privy council, he speaketh in the singular number altogether; as, namely, "I will such a thing to be, or let it be so," and such like:

23. So likewise, when the king of glory created things for his honour, that were not of his divine image or likeness, those creatures being at a distance, and of lower concernment, to him you know he spake altogether in the singular number only, as if he had not formed them from his unsearchable counsel, as, namely, "Let such a thing be, or let it be so," or the like.

24. Again, if a king for his highest honour from his most eminent counsellors, having no heir, is moved to set his royal stamp upon a man, as to be called by the name of the blood royal, and to be the next man in the kingdom to the king, you know the thing being of so near concernment unto him, he thinks he can never speak too much, or home enough in the thing, for the taking upon the spirits of his subjects; therefore he will say, "Let us make such a man our heir, or it is our royal pleasure to make that man our kinsman, and

ruler over our whole kingdom, next to ourself," and the like:

25. So likewise, as beforesaid, the creating of man being of the highest and nearest concernment unto the king of glory, that his wonderful wisdom and love in the thing might operate not only upon spiritual men, but also in the mighty angels themselves, the glorious Creator with a fulness of speech from the depth of his invisible counsel said, "Let us make man in our image, or in our likeness," because until man was made He had formed nothing in his own likeness, but the contrary altogether, as abundantly beforesaid.

26. Again, you that are renewed from on high with the image of Christ, may know, that one chief ground that moved the divine majesty to say, "Let us make man in our image," it was because He did eternally purpose to become a spotless man of flesh, blood, and bone Himself:

27. So that the word *us* had relation unto a twofold condition of that spiritual man the king of glory Himself, therefore they were spoken in the plural number, "Let us make man in our own image," and such like.

28. Another ground why the divine majesty said, "Let us make man in our image," was this, because the glorious Creator Himself from eternity was a spiritual person in the likeness of the man Adam.

29. The chiefest ground of all why the divine majesty said, "Let us make man in our own image," was this, because the infinite majesty and the man Adam was to be of so near a union both spiritually and naturally;

30. Therefore the God of eternal glory was compelled to disrobe Himself of his infiniteness by transmuting of it into flesh on this earth, that from his divine self He might purchase for elect mankind in that body of his flesh, personal crowns of god-like glory in the highest heavens, with Himself and his mighty angels;

31. Heaven descended into earth, that earth might be made capable to ascend into heaven.

32. God Himself became very man, except sin on earth, that very man himself might become the very God in the high heavens, and that elect mankind, except sin, may be all like God Himself in the heavens also in their several divine measures, at the personal appearing of our Lord Jesus Christ in the clouds of heaven, with all his holy angels.

33. Was not this one end also why the Holy One of Israel spake in the plural number, saying, "Let us make man in our image," that the learned men of this world should not only blind their own eyes, but also become that scarlet whore that sits upon many waters, making the nations continually drunk with their spiritual witchcraft of trinitary merchandising lies, that they may be justly condemned in their own consciences in that day when our Lord Jesus Christ shall say unto them, "Depart from me ye workers of iniquity, I know ye not,

or I sent you not; ye preached in my name only for silver and honour among men, and ye persecuted my prophets to the death, because they discovered your learned deceits unto my people; from your own subtle imaginations you made laws to stop all men's mouths as blasphemers, heretics, seducers, deceivers of the people, or disturbers of the civil peace," and such like: that you only might usurp lordship over all men's consciences, persons, and estates, "that could not bow down to your idolatrous inventions; you laid snares to entrap all those that you suspected might impede your vain-glorious decrees; you lived in secret lusts and pleasures upon the ruins of my innocent people, and flattered the ignorant, what pains you took in studying after spiritual things for their souls' health; you made use of my holy name only as a cloak to hide all your subtleties from the deceived people; you blinded their understandings with your sabbatical ceremonies of long prayers, and lifting up your eyes and hands towards heaven, as if you had been purity itself, notwithstanding your hearts were full of covetousness, and your feet swift to shed innocent blood; you offered up your bloody fasts and feasts unto me for a sacrifice of acceptation of your doings, as if I were like unto yourselves, to be persuaded by goodly words to justify all your unrighteousness; you pretended my glory in all your imaginary formalities, but it was your own honour principally you sought from the people, and death unto you to lose it; earthly riches, honour, beauty, unsatiable pleasures, long life, and such like, were your only joys; you have had this your desired paradise already, and my poor people have suffered their hell in your heaven, and now must you suffer your eternal pain and shame, and they must possess everlasting joy and glory."

34. So much, at present, why the God of glory spake in the plural number: in the next place I shall in some measure show what that image of God, in the creating of man, doth signify.

CHAPTER XXX.

1. *How God made man in his own image or likeness.* 2. *The soul of Adam was of the same divine nature of God.* 3. *Not of the nature of the angels.* 4. *Of the created virtues in Adam's soul.* 5. *Adam did not know of his power to stand or fall.* 6. *The breath of life which Adam had received from God, died.*

THE scripture declareth what condition man was formed in, in these words; "Thus God created the man in his image, in the image of God created he him."

2. After the man was completely made in the similitude of his Creator, the scripture tells you then what substance he was created of, in those words, "The Lord God also made the man of dust of the ground, and breathed

into his nostrils the breath of life, and the man was a living soul."

3. You that are spiritual may know in the creating of man, that the Lord God spake the word only into the dust of the earth, and immediately the virtue of that word brought forth a living man of pure flesh, blood, and bone, like unto God Himself, as near as possibly could be.

4. It was not the visibility of their persons that differ in the least, but the glory of them only.

5. The one was an infinite spiritual body in all parts perfectly holy, and the other was a finite natural body of perfect innocency, resembling that divine form, as aforesaid.

6. You know I have abundantly showed the impossibility of the least motion of reason to be inherent in the nature of God; therefore I would have you to understand, though Adam's body being made of dust, and appointed for generation, was but natural, yet his soul was not rational, but supernatural, or divine: why? because it was formed according to the invisible glory of the eternal Spirit.

7. Therefore you may understand, that if the soul of Adam had been rational in its creation, then it could not have been divine, but of an angelical desiring nature, only of unsatisfaction in itself.

8. Again, you spiritual ones may understand, that that divine soul in Adam, which was created after the likeness of the eternal Spirit, did consist of several heavenly properties in its measure, answerable unto those divine qualifications in the glorious Creator, above all measure.

9. What were those created virtues in Adam's soul? It was an invisible spiritual light and life, called wisdom, faith, love, righteousness, meekness, patience, and such like.

10. Though his soul could be nothing at all without its several properties, and though those qualifications were all in a heavenly harmony, yet this I would have you take notice of, that joy of soul that Adam did possess, arose in him from one divine voice only, called the spirit of faith, which was all satisfaction in himself with his present condition, not having the least thought of any happiness beyond what he enjoyed already.

11. As the divine nature of the eternal Spirit was variety of infinite satisfaction in itself, so likewise the soul of Adam being composed of the very same qualifications, was variety of heavenly satisfaction in itself also, according to its measure.

12. If the nature of Adam's soul had been rational in his creation, then through want of divine satisfaction in itself, it would always have been desiring after something that he wanted, like unto the elect angels and us, which have two contrary voices in one soul.

13. You may know, that the created nature of the soul of Adam could not possibly have any reason in it; why? because

the very nature of reason is seriously to consider, whether things be good or right that are propounded unto its understanding or no.

14. But of the contrary, that spirit which without the least consideration perfectly knoweth the excellency of a thing, as soon as ever it is presented unto it, as Adam's did, must needs be divine as God's is, and so superrational, though clothed with pure nature only.

15. Again, though the soul of Adam through the divine purity of its nature was immortal, and uncapable of the least motion of any kind of rebellion against the glorious Spirit of its Creator, yet because his body was natural, and had its beginning of dust, and so was subject to change, or to be changed from its present condition, his immortal soul having its being in a piece of clay, was become subject through temptation to be transmuted from its present created glory also.

16. For this I would gladly have you to understand, though the soul of Adam was of a divine nature, yet, because it was a created nature distinct to itself, it was become a son, a subject, a servant unto its divine God, and capable of transmutation through deep temptation into a sinful condition, through which both soul and body might not only be subject to natural death, but also full of fears of an eternal death, or casting out of the spiritual presence of the divine majesty.

17. To bring forth his heavenly design of a more transcendent eternal glory, that He had prepared through sufferings to be enjoyed by his divine image at the last day with Himself face to face.

18. You that are spiritually quick may know, that the body of Adam was not created natural only, because he was appointed for generation, but also because if his body had been immortal in its creation, as well as his soul, he would not only then have been uncapable of natural generation, but also he would have been uncapable of any kind of transmutation whatsoever, unless he gave consent unto it Himself.

19. And where then had the prerogative power, infinite wisdom, and transcendent glory of the Creator, ever been seen, or known by man or angels, as beforesaid?

20. Again, though Adam's soul was of the divine nature in its creation, yet I would have you to understand that he knew not whether he should stand or fall from his present estate or no.

21. Neither did he know what power he was endued withal in his created purity, as many men vainly imagine:

22. If he had known that he had power in his own will to preserve himself in his present condition, he not knowing as aforesaid, any glory above what he had enjoyed, you may be sure if he could have kept himself in that blessed estate, he would never have lost it for want of making use of all the power that was in

him to have resisted a temptation unto rebellion; in which he knew there was a threatening of the loss of that created glory he enjoyed, as beforesaid.

23. Again, though the soul of Adam was of the divine nature in its creation, yet because it was one essence with a body that was taken out of dust, therefore it was both probable and capable to be brought into a condition of entering into dead dust for a moment, to fulfil those scripture sayings, "For in the day thou eatest thereof thou shalt die the death; in the sweat of thy face shalt thou eat bread till thou return to the earth, for out of it wast thou taken, because thou art dust, and to dust thou shalt return."

24. Was the body of Adam any thing but dead dust before its living soul was infused?

25. Was the soul of Adam ever spoken of as a sensible living being, before it became one essence with his body of flesh, blood, and bone, formed out of the dust as an house or tabernacle for its comfortable subsistence and sensible understanding of its own living being?

26. Seeing the body of Adam was nothing but a lump of dead, cold, senseless dust, before his soul entered into it, and composed it into a complete living man; by virtue of a spiritual word spoken through the glorious mouth of the Creator: dost thou think it possible that either of them could enjoy any sensible living being without the other?

27. You know the scripture saith, "The Lord God also made the man of the dust of the ground, and breathed into his nostrils the breath of life, and the man became a living soul:" though the body of Adam was formed of dust, you see all the life it enjoyed was from its soul only, "and the man became a living soul."

28. When the Lord said, "For in the day thou eatest thereof thou shalt die the death," was it not the very soul of Adam, as well as his body, that was threatened with death itself?

29. Nay, was there any thing could live in the body of Adam but the soul? what then could be capable of dying, but the soul only?

30. Again, canst thou be so senseless as to think that ever the body of Adam could have turned to dust, if his soul had not died within his body, and like a spark of fire in an oven that is closed from all kind of air?

31. So likewise thou mayest understand, that the immortal soul of Adam became mortal as soon as ever it was polluted with sin, and when it came to taste of death, according to the word of the Lord, through the stoppage of the breath of life, proceeding from the invisible soul, that fiery spark was quenched with silent sleep of death, as life or light that is smothered, and did not fly in the air, as men vainly imagine.

32. Again, it is said, "The man became a living soul;" now you know that every man's sinful soul is the life of its natural body, yet it may be a dark, dead soul in

spiritual matters, while it is alive in natural; but, as beforesaid, the spirit of Adam was called a living soul, in relation unto the living virtue, beauty, or invisible glory of its creation.

33. I confess that it was impossible for the soul of Adam of ever being capable of death, if it had been always preserved from being polluted with sin.

34. Moreover, as soon as ever it was but touched with sin, in that very sin was death itself.

35. Whoever thou art that shalt say that the pure soul of Adam was not defiled with sin itself, whatever light thou pretendest to know, thou art utterly ignorant as yet of the spirit of the scriptures.

36. If according to the divine truth of scriptures, thou art made to confess that the pure soul of Adam was overcome of sin, and therewith all defiled through his whole man, though men or angels should gainsay it, thou mayest be fully assured that both the soul and body of Adam are in the dust of the earth dead asleep, void of all life, light, motion, heat, or any thing appearing unto life, until that second man, Adam, the Lord from heaven, by the mighty power of his word, doth or shall raise him again, and all mankind that are asleep with him in the dust, at the last day.

37. Again, though the body of the man Adam being formed of dust, was absolutely natural, through its appointment for generation, yet I would have you that are spiritual to understand this secret, that until Eve lusted after Adam, through her being first defiled with the angelical serpent, the soul of Adam being divine, and free from all kind of rationality, could not possibly have any desire in it after carnal copulation with his wife.

38. You may know that carnal pleasures were too low for a spiritual soul, whose nature was variety of divine satisfaction in itself.

39. Though the woman Eve, through the permission of God, was first guilty of the transgression of lust, and so tempted her innocent husband to lie with her, to cover her folly, if it had been possible, yet because her soul was of the divine nature in its creation, as Adam's was, you may know that that carnal desire in her towards her husband, proceeded not from her own divine purity, but from the rational nature of the unclean serpent within her, as I shall clearly demonstrate when I come to treat of the manner of her being overcome by the subtlety of that angelical serpent.

40. Thus, though the bodies of Adam and Eve were both natural, and so were capable of lust to bring forth generations, yet you may know, that the secret wisdom of God saw it most fit, that neither Adam nor Eve should be first capable to know what it was to desire after carnal copulation from their own divine spirits, but from that serpentine unclean spirit, that entered into the body of Eve.

41. So much at present why God said, "Let us make man in our image, according to our likeness," and what that image of God was in the creating of man.

CHAPTER XXXI.

1. *Of the seed of the woman.* 2. *Of the seed of the serpent.* 3. *How sin came into man's nature.* 4. *No angel cast out of heaven but that one which deceived Eve.* 5. *No true knowledge of the scriptures but in the knowledge of the two seeds.* 6. *No speech could proceed from any but from the angel.*

IN the next place I shall write of the angelical serpent, and of the manner of his beguiling of innocent Eve.

2. In the twelfth chapter of Revelation, verse 9, it is thus written: "And the great dragon, that old serpent called the devil and Satan, was cast out, which deceiveth all the world, he was cast out into the earth, and his angels were cast out with him." Seeing the scriptures make mention of an old serpent dragon devil and his angels, some men may say unto me, was there many angels cast from heaven into the earth together, or but one only? and, if there were but one or many, where are those angels now become?

3. From a divine gift received from the unerring Spirit, to this I answer, as there was but one man Adam cast out of his heavenly paradise of created purity of soul and body, and all his generation were cast out of their spiritual peace with him,

4. So likewise there was but one angelical serpent cast from his created rational purity, and that was that serpent devil which deceived Eve.

5. The angels which were cast out with him, were of his seed or generation, through his union with the entrails of Eve, as I shall make manifest in the ensuing discourse.

6. My beloved spiritual brethren, because my soul desireth your perfection as my own,

7. Therefore would I gladly have you possessed with an infallible understanding between Michael and his angels, and the dragon and his angels; or between the seed of the woman, and the seed of the serpent; why? because in the knowledge of these two distinct seeds, sons, or generations, depends a general understanding of the spirit of the scriptures.

8. Wherefore, in the second chapter of Genesis, verse 17, you shall find it is thus written: "But of the tree of knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt die the death."

9. If you look in the third chapter of Genesis, verses 4–6, with a spiritual eye, then you may clearly see what that tree of knowledge of good and evil did signify; the words are these, "Then the serpent said to the woman, ye shall not die at all, but God doth know that when ye shall eat thereof, your eyes shall be opened, and ye

shall be as gods, knowing good and evil. So the woman seeing that the tree was good for meat, and that it was pleasant to the eyes, and a tree to be desired to make one wise, took of the fruit thereof, and did eat, and gave also to her husband with her, and he did eat."

10. My elect spiritual brethren, you know it is a general opinion amongst learned men, that the serpent which appeared unto Eve was one of the beasts of the field, which the Lord God had made.

11. And that the devil was an invisible spirit, which entered into the body of the serpent, and spake those subtle speeches through his mouth;

12. And so caused the woman to eat of the fruit of a natural tree, which the Lord God had forbidden, and tempting her husband to eat of that fruit with her, it operated that venemous evil in them and all mankind.

13. Behold the gross darkness abiding in the spirits of the learned men of this perishing world.

14. You know that the scriptures are generally expressed in natural terms for the manifestation of spiritual things, to the weak comprehension of sinful mortals;

15. And natural wise men would persuade men to understand them exactly in the letter, because they measure the glorious things of eternity, by their rational learning only, as beforesaid.

16. In scripture records you know that Christ is called a lion, a lamb, a stone, a door, a way, a vine, a green tree, and such like expressions, in reference unto spiritual meanings.

17. Also you know that evil-minded men are sometimes called by the names of devils, dragons, vipers, serpents, fruitless trees, and such like, according to that of John the Baptist, when he said, "Now the axe is laid unto the root of the tree, every tree therefore that bringeth not forth good fruit, is hewn down and cast into the fire," Matt. iii. 10.

18. So likewise you that are spiritual may know, that that angelical reprobate by whom Eve was deceived, was called a dragon, an old serpent, the devil, and Satan, a deceiver, or "the tree of knowledge of good and evil," and such like names suitable unto his cursed nature.

19. But the very truth is this, that serpent that tempted Eve was that angelical dragon devil beforesaid, which the Lord God from the highest heavens cast down to the lowest earth.

20. And it was his seeming divine wisdom, and angelical person, that bewitched Eve's innocent soul to hearken unto him, and her eyes to dote upon him:

21. For you know that Eve had three considerations in her before she was overcome to consent unto the serpent's language;

22. First, "The tree was good for meat." Secondly, "It was pleasant to the eyes." And thirdly, "It was a tree to be desired to make one wise."

CHAPTER XXXII.

1. *The condition of Adam and Eve in their fall.* 2. *The angel called a serpent.* 3. *He was more comely in Eve's eyes than Adam.* 4. *How the fallen angel became flesh.* 5. *How God became flesh.*

BEFORE I write of the three secrets hid in the angelical temptation, I shall speak a little of the dispensation of the secret wisdom of God to his chosen ones.

2. You that are spiritual may know, that in the divine will of the infinite majesty is a twofold operation, which is this: "When his wisdom seeth fit to reveal a divine secret to his elect, then his Holy Spirit is all active, and when he seeth fit to obscure it from them, then his divine Spirit is all passive."

3. For the manifestation of his infinite power and wisdom, you know, that He can create light out of darkness, and life out of death, with a glorious advantage:

4. You know that if the glorious Creator, for trial of his creature, should leave the most experimental man that is to his own inspired light, and suffer him to be tempted unto that evil of adultery or murder, and overcome thereby, he must of necessity lose that former joy and peace of the divine light, or love of God in him;

5. And in the room thereof, both see and feel nothing but spiritual darkness, with a secret fear of eternal death,

6. Until the light of life appears again, with a new assurance of a glorious deliverance from that sinful darkness and fearful death, as aforesaid.

7. Truly, whatever men shall imagine to the contrary, as sure as there is a God, this was the condition both of Eve and Adam also, when they were defiled with unlawful lust one towards another, by subtle temptation of that serpent's counsel, called "The tree of knowledge of good and evil."

8. Again, though it is said, "It was a tree to be desired to make one wise," yet you may know that the soul of Eve was not of a desiring nature after wisdom in her creation, because she was all divine satisfaction in herself:

9. Therefore that desire of tasting of the fruit of a tree to make her wise as gods, to know both good and evil, proceeded only from the rational nature of the unsatisfied spirit of the angelical serpent.

10. For this I would have you to understand, at that time Eve was tempted to evil by the serpent, she was wholly left to her own strength;

11. And it was the seeming glory of his angelical language that overtopped her present light, and begot that desire in her understanding, through which her soul was moved with a powerful desire to make trial of his serpentine counsel, and to taste of his spiritual meat so highly exalted by him:

12. Because to her received

new thoughts, she had not heard so glorious a language before.

13. Again, "The tree was pleasant for sight;" truly before that glittering serpent appeared, Eve wanted no satisfaction in beholding the man Adam,

14. But she looking a little too long upon the comeliness of his form, through his infused witchcraft, her soul was ravished with the sight of his angelical person.

15. Again, "It was a tree whose fruit was to be desired to make one wise as gods, to know both good and evil." My beloved spiritual brethren, the pretended meaning of the serpent in those words was this; if she did but taste of the fruit of that tree, it was so full of divine virtue, that she should not only be like unto God, but she should be as God to herself;

16. Also to know all that was to be known, whether good or evil, within her own soul; but the truth is, his secret intent was this, that when she had tasted of that forbidden fruit, she should with him both know and feel in her own spirit the difference between light and darkness, life and death, love and envy, peace and war, good and evil, or God and devil.

17. Since Eve, the natural mother of all mankind, was overcome by lust, through the subtlety of the serpent, hath not many a poor innocent virgin, or virgin-wife, been deceived in like manner through the comeliness of men's persons, and their serpentine languages, by persuading them that they loved them above their own lives, and of giving them such content they know not of, or if they deny them, it will be their death.

18. Moreover, by telling them all men are but one man, and all women are but one woman, and therefore it was pure liberty to be free unto all; and that they are in the greatest bondage which are united to one only,

19. I say, hath not these and such like cursed counsels occasioned many an innocent soul to betray their virginity, or virgin-bed, unto their perpetual sorrow, and shame afterwards?

20. Truly, my Christian friends, this was the virgin-wife Eve's very case, though it may seem strange at the first unto many that shall read this epistle:

21. You know the scripture saith, that "She seeing the tree to be good for meat, and pleasant to the eyes, and a tree to be desired to make one wise, took of the fruit thereof, and did eat;" that is, when the innocent soul of Eve was overpowered with the serpent's subtle language, as beforesaid, her spirit did consent unto him to come in unto her, and take full possession of her to be her God and guide, instead of her Creator.

22. Truly, in this case, the virgin Eve's condition may fitly be compared unto the Virgin Mary.

23. You know after the angel had told her that without knowing of man she should be with child, through the power of the

most high overshadowing of her; how easily was she intreated, not only to have it so, but also how exceedingly did her soul rejoice with the very tidings thereof?

24. If men look with a spiritual eye between their angelical salutations, they may see more seeming glorious enjoyments in the unclean angel's greeting of Eve, than in the holy angel's saluting of Mary.

25. Though men or angels should gainsay it, from the spirit of truth itself, I shall declare the very sense of this secret in plainness of speech, which was this:

26. As soon as ever Eve's soul, through the permissive power of God, was overcome to consent to the serpent's cursed counsel, his angelical person entered into her womb through her secret parts;

27. And being united to her soul and body, his serpentine nature dissolved itself into her pure seed, and defiled her throughout, and so became essentially one with her, through which, naturally, she conceived a serpent dragon devil into a man-child of flesh, blood, and bone, and brought forth her first-begotten son of the devil, yea, the very dragon servant devil himself, and called his name, according to his nature, Cain, or cursed, though ignorantly she said she had received a man from the Lord.

28. So likewise of the contrary, the womb of the virgin-wife Mary was honoured with the only wise angelical God Himself;

29. Through which her polluted nature was not only cleansed, whilst He was in her womb;

30. But also, by virtue of the divine power, she was enabled to conceive his glorious majesty of her seed into an holy babe of unspotted flesh, blood, and bone, and in his season to bring forth her first-begotten Son of God:

31. Yea, the true God and everlasting Father Himself, and call his name, according to his nature, Emmanuel, Jesus, or blessed.

32. So that you which are inwardly baptized with the true knowledge of the Holy One of Israel, may see in some measure what is meant by the two scripture seeds, the angelical devil first became a man-child, and the angelical God afterwards became a man-child.

33. Thus the most Holy God abased Himself in the very womb of a woman, that He might first or last destroy the power of that serpentine reason, or lying imagination, in all his elect Israelites.

CHAPTER XXXIII.

1. *What form the devil was of before he tempted Eve.* 2. *Spiritual bodies do not change their forms, but their glories.* 3. *Spirits can take up no bodies but their own.* 4. *The forbidden fruit was not an apple, or any other fruit that could be eaten with the teeth.*

IT is written, "But God giveth it a body as it pleaseth him,

even to every seed his own body," 1 Cor. xv. 38.

2. My spiritual friends, according to the truth of the letter, you may see, that by the decreed word of the Creator, every seed or spirit naturally bringeth forth its own body or likeness in its season.

3. Thus it was with the serpent-angel when he tempted Eve; he was not a homely beast, as men vainly imagine from their beastly reason;

4. But he was a spiritual body, and appeared unto Eve in form like unto a glorious God or man.

5. For this I would have you to understand, whose souls are fixed upon a substantial glory to come, though the spiritual bodies of God or angels be transmuted into natural bodies, or though the mortal bodies of men be changed into immortality, yet the form of their persons are never altered, but the beauty or glory of them only.

6. But some men may say unto me, is any thing hard for the Lord? or can He not appear in any form, or transmute his creature into any shape whatsoever, after He hath formed him?

7. To this I answer, from the truth itself, the Creator can do whatsoever his divine wisdom seeth fit.

8. Now in his wisdom He foresaw that his infinite power and wonderful glory would most apparently be seen by elect men and angels, in a comely ordering the things that He should make.

9. So that all creatures from eternity appeared most amiable in his eyes, that in time were to bring forth their own bodies, according to their kind.

10. Wherefore, when any monster is born, you may know it is either through unnatural mixing of seeds together, or it is some judgment answerable to some wicked act; or else it is a forerunner of some strange or dreadful thing that is to fall upon the heads of monstrous minded men or women, which abhor the very name of a personal majesty,

11. For our God is the God of all spiritual and natural order, and not of magical confusion.

12. This truth will be an eternal witness in the consciences of all Canaanitish lying devils, which say, "When the body of man turns to its dust, the soul is swallowed up into the eternal ocean, or else it appeareth in some other form, as, namely, a horse, or an ass, or a dog, or a root, or a flower," or such like.

13. My beloved spiritual brethren, from whence, think you, proceedeth this, and all such like errors? truly only from some secret lusts men are in bondage unto, which are as dear to them as their very lives:

14. Therefore they are afraid of appearing again in the bodies of men, lest they should reap the fruit of all their former filthiness. "Blessed are the purified spirits, for they shall see their God eternally face to face."

15. Again, it is written, that "She gave also to her husband with her, and he did eat:" that is, being full of natural lust from that

serpent within her, she by her angelical speeches did entice her husband to lie with her, and so he was defiled also with her.

16. But it may be objected, that the woman was made for that very end for procreation of mankind; therefore it seemeth something strange that natural lust should be that sin of eating the forbidden fruit, or tree of knowledge of good and evil.

17. To this I answer, it is truth the woman was formed for that very end, and in her seed was the very law of generation:

18. But she was defiled in spirit and body by another, to her own knowledge, before she was capable to know what it was to desire her own husband;

19. And the truth is, as aforesaid, she immediately desired him to hide her known rebellion against her Creator.

20. Besides all this, knowing herself first in the transgression, her conscience told her that she ought not to have ensnared her innocent husband, to hide her folly:

21. But to have waited for the issue of her own doings; I mean the birth of that serpentine cursed Cain in her womb, before she had desired the lawful knowledge of her own husband.

22. Again, if you that are sober do but seriously ponder it in your spirits, you cannot be so weak as to think that the law of eternal life and death depended upon the eating of an apple from a natural tree;

23. For you know that the Lord "caused the earth to bring forth all variety of fruit to be eaten by the mouth," principally as a superfluity of delight to the taste of man only:

24. Therefore how can sober men imagine or think, that the souls and bodies of all mankind should be so venomed through the eating of an apple?

25. As sure as the Lord liveth, it was such a devilish apple that was eaten by Eve, that it hath and will bring forth many millions of serpent dragon-devils, in forms of men and women, unto eternal condemnation.

26. Again, you know it is written, that Christ said unto his apostles, "Perceive ye not yet that whatsoever entereth into the mouth goeth into the belly, and is cast into the draught; but those things which proceed out of the mouth come from the heart, for out of the heart cometh evil thoughts, murders, adulteries, fornications, thefts, false testimonies, slanders; these are the things which defile the man," Matt. xv.

27. My spiritual brethren, I hope ere this you see that it was not a natural apple eaten by Eve's mouth, and so passing through the belly into the draught, that defiled her whole man.

28. For if our God and only Saviour be all truth, as He is, and cannot possibly lie, then "that which is eaten by the mouth of man goeth into his belly, and is cast into the draught without defiling his soul:" so that without controversy, that fruit or apple

taken and eaten, or received by Eve and Adam, through which they were wholly defiled, shamed, and fearfully tormented, never came into their mouths or teeth, as literal wise men vainly imagine;

29. But, as beforesaid, it was a spiritual eating of the serpent angel in the innocent mouth of Eve's soul, by her unlawful lusting after her innocent husband, that knew nothing of the thing, that he might cover her iniquity, or when she was called to an account, help to bear her burden.

30. Again, it is written, "The kingdom of heaven consists not in meats and drinks;" also it is written, "Whatsoever is sold in the shambles, eat, making no question for conscience sake." Furthermore it is written, "There is nothing unclean in itself, but as it is so esteemed, for the earth is the Lord's, and the fulness thereof;" in these and many such like scripture sayings, is it not as clear as the light itself, that whatsoever was made might freely be eaten, so that it were moderately taken?

31. So likewise, whatsoever was created at the first for man's eating with his mouth, was absolutely pure and very good for that end it was made; but of the contrary, that fruit or tree of knowledge of good and evil, eaten of by Eve, was not only full of tormenting spiritual venom to her former peace of soul, but it caused her very body also to be subject unto all manner of mortal diseases;

32. Besides a secret fear of eternal death, which was worst of all, until the voice of God, in the garden of her soul, quieted her wounded spirit, with a gracious promise of a glorious deliverance, through his appearance in a body of flesh, in that saying, "The seed of the woman shall break the serpent's head."

CHAPTER XXXIV.

1. *The tree of knowledge of good and evil was no natural tree.* 2. *What it was.* 3. *Whence the originality of sin came.*

IN the first chapter of Genesis it is thus written: "And God said, Behold, I have given unto you every herb bearing seed, which is upon all the earth, and every tree wherein is the fruit of a tree bearing seed, that shall be to you for meat: and God saw all that he had made, and, lo, it was very good."

2. If thou which readest this point dost but view this place of scripture with sobriety of spirit, thou canst not then be but convinced of the gross absurdity of the learned men of this world, that have long imagined the tree of knowledge of good and evil to be a natural tree bearing apples or such like fruit.

3. Again, "If every green herb upon all the earth, and every tree wherein is the fruit of a tree bearing seed," were given unto Adam and Eve for their food, according to what is here written, and that God that gave it them saw all that He had made to be very good, how then can any sober man possibly imagine or think, that the tree of knowledge of

good and evil could be of this creation, though it appeared unto Eve upon this earth, seeing all the trees that God had made in this earth, was very good in his sight as aforesaid?

4. This I would fain know from the learned, whether this earth was capable of any curse, or any natural thing that grew in it, before Eve had eaten of the forbidden fruit?

5. If the earth was blessed, and all that was created in it, until Eve had rebelled against the Creator, then without controversy, whatever venomous creatures, trees, or herbs there are, or any thing else that is hurtful to the nature of man, upon the account of eating with the mouth, they had no being in this creation until Eve had transgressed.

6. Therefore that tree of life in the midst of the garden, and the tree of knowledge of good and evil, could not possibly be trees bearing natural apples, as hath been long imagined.

7. But they were trees of higher concernment than of eating their fruit with the mouth, and casting of it into the draught.

8. Do not all men that have any true light in them, look upon the tree of life, from the beginning of Genesis unto the end of the Revelation, to be nothing else but the spiritual person of that Lord Jesus Christ, who is the only ever-living God from whence floweth all living waters into the garden of Eden, who are the spiritual trees of eternal glory?

9. Do not those men that are of a sound judgment in the things of eternity, look upon that tree of knowledge of good and evil, to be the outcast unclean person of that serpent dragon devil, which, through essential union with Eve, became that murdering, lying, cursed Cain, through which the spirits of the elect Israelites are all defiled, as well as the Canaanitish reprobate trees of eternal death, until they are watered anew from the glorious tree of life eternal, as beforesaid?

10. But, alas, in this confused age of seeming lofty light, instead of a true understanding of the spiritual trees of eternal life, and the carnal trees of eternal death, spoken of in scripture records, do not many atheistical-minded men in these our days, endeavour with all their might to convert the glorious truths of the ever-living Jesus into nothing but brain fancies of notional lying vanities?

11. Is it not become a second nature unto them for silver or honour, to deceive their own souls, by flattering their poor deceived brethren, lying under the power of many filthy lusts, that all their sins shall be burnt up, but their souls shall be swallowed up into the eternal Being?

12. Suppose the forbidden fruit had been a natural apple, the Creator's nature being all purity itself, and the soul of Eve being of his divine image, if the forbidden tree was pure in its nature also before it was touched by Eve, whence then came that sin upon the spirit of Eve, seeing

all things that was made in this creation was very good at the first, as is clearly proved by the scripture records already?

13. This I am sure of, that no man that is sober neither will, nor dare say, that that evil proceeded from the Creator's forbidding her to touch the tree or its fruit; neither could that sin possibly proceed from the soul of Eve, because it was of the divine nature in its creation.

14. And if that tree and its fruit eaten of by Eve were of this creation, how could there possibly be any evil in its nature either, seeing every thing and tree that was formed in this world, was made very good at the first in the pure eyes of the Creator, as abundantly beforesaid.

15. But some men may say unto me, though the eternal Spirit of the divine majesty was uncapable of the least motion of evil, through the infinite purity of its spiritual nature, yet sin being but a defect of nature, may it not originally rise out of the soul of Eve, though it was purely created, and for want of a Creator's infinite power in itself for its own preservation?

16. From the light of life eternal to this I answer, as for the originality of sin, it is both granted and clearly demonstrated already, in that secret of the creation of angels beforesaid, that the root of all evil sprung from the nature of the unsatisfied angelical reprobate, through the absenting of the Creator's inspiring glorious excellencies to him:

17. But, on the contrary, it is against all spiritual or rational truth that is sober, that the least motion of evil could possibly have its original from the divine spirits of Eve or Adam;

18. Therefore much less out of any kind of apple-tree, or any other wooden trees, herbs, or plants, which were made for man's natural comfort or delight only;

19. For this I would have you to understand, though the souls of Adam and Eve were but finite created beings, yet because they were of the same nature of Him that made them, their spirits were as free from all kind of desire after wisdom or any thing else, as the Creator Himself; for, as beforesaid, where any desire is, there is a want, and the least want that is must needs be a defect or weakness in nature, which being not immediately satisfied, it is subject to become nothing but evil.

20. Wherefore from a divine gift received from on high, I affirm against men or angels, that that first desire of sin in the soul of Eve, proceeded not from the nature of her own spirit, but from the unclean spirit of the unsatisfied serpent's language spoken into her.

21. For you that are spiritually quick may know, that there appeared no kind of desire or lust in the soul of Eve towards Adam, until she had tasted of the forbidden fruit; and if that fruit had been an apple, is it not very strange that Adam should be ignorant of it until his wife had found it out, seeing all the trees

in the garden which the Lord God had made, were very good, and given them for food?

22. Moreover, whoever thou art, after the perusal of this truth, shalt call this nonsense, blasphemy, heresy, lies, and such like, because it discovereth thy darkness, is it not a clear testimony in thy own conscience, that thou art one of the cursed brood of the old serpent devil beforesaid, which art not able to endure the light, because by it thy deeds are manifested to be evil?

23. Again, though I know I have written sufficiently concerning this truth already, unto all that are of a quick comprehension, yet, for the satisfying of the lambs of Christ, and for a further convincing of all gainsaying wolves, I shall go on to the utmost in the further clearing of this truth of so high concernment unto mankind.

CHAPTER XXXV.

The curse was not pronounced upon any natural beasts, but the fallen angel.

WHEREFORE in the third chapter of Genesis you may find it thus written: "Then the Lord God said to the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust thou shalt eat all the days of thy life; I will also put enmity between thee and the woman, and between thy seed and her seed; he shall break thy head, and thou shalt bruise his heel." My spiritual brethren, can any of you, upon mature consideration, possibly imagine that that serpent was a natural beast that was pronounced cursed by the Lord, for some evil deed done unto innocent Eve?

2. If it were an evil spirit that spake through the serpent's mouth, can any sober man think that the most wise Creator would have pronounced a curse upon the brute beast and his seed, if the evil that was done to Eve proceeded only from the devil within the body of that serpent?

3. Can you find in any place of scripture, that ever the Lord charged any evil spirit or devil with that deed done unto Eve, but that serpent that spake unto her?

4. Therefore, whatever men vainly dream of apples pulled from wooden-trees, or of a natural serpent, or of an evil spirit in the body of an ignorant beast, or any such like imaginary stuff concerning the deceiving of Eve, yet you that are truly enlightened from on high may know, that that serpent by whom Eve was beguiled, was that angelical reprobate cast down from the kingdom of glory beforesaid, into this perishing world.

5. Moreover, you may understand also, that the serpent angel deceived Eve upon a spiritual account, and not upon a natural account: because you know that she was ignorant of that poor and low thing of lusting after a man, until she had obeyed that serpent's voice;

6. Therefore, when the Creator denounced that curse upon the

serpent and his seed, that angelical serpent was within the womb of Eve, and not without her.

7. And the Lord called him a serpent, only because of his exceeding subtlety to deceive.

8. Concerning the serpent's going upon his belly, and eating dust all the days of his life, if that had been a natural serpent so threatened by the Creator, was he not as well as if he had enjoyed legs to go, and the choicest of things to eat, seeing the one was become as natural to him as the other?

9. Of what concernment was that to the woman for a natural serpent to be cursed by the Lord? Doth any man or woman heed serpents upon that account, or any other whatsoever?

10. Moreover, suppose that curse had been denounced against an evil spirit distinct from the soul and body of Eve, what hurt would that have been unto Eve or Adam, or their generation?

11. Or who regards a curse upon any devil in the least, so that he himself be not that evil spirit or devil so cursed?

12. Concerning the enmity put between the woman and the serpent, and their seed, I would fain know from any sober man, whether there might not be as much enmity between Eve and a she-bear as a natural serpent?

13. Is it not believed by all men that are possessed with the true light, that that Christ Jesus, recorded in holy writ to be the Son of God according to the Spirit, and the Son of man according to the flesh, was that heavenly seed of the woman here spoken of?

14. Moreover, was not this Jesus conceived of the virgin's seed into flesh, blood, and bone, by the eternal Spirit? and was He not pronounced blessed when He was in the virgin's womb?

15. Furthermore, are not all his spiritual seed of elect mankind pronounced blessed with Him also, as the offspring of the most high God, and heirs of immortal crowns of eternal glory?

16. Doth not the scripture records throughout make a distinction between two seeds or generations of mankind?

17. And do they not attribute names unto them according to their several natures?

18. Moreover, doth not the scriptures make mention of a day of judgment, both for the dead and the quick? And doth it not frequently speak of an eternal personal glory, and its habitation prepared for some, called by the titles of "elect and precious jewels, chosen ones, sons of gods, saints, the blessed of the Lord," and such like?

19. Doth not the scriptures also speak of an everlasting shame of personal fiery death in utter darkness, ordained for others, and their place of residence?

20. And doth it not ascribe titles unto them according to their natures; as, namely, "devils, dragons, serpents, vipers, sons of Belial, cursed children," and such like?

21. Again, if the Lord Jesus

Christ was that angelical God which became that blessed Son of the virgin, promised to Adam and Eve after their transgression, the which none can deny after so clear a demonstration of the scripture seeds as this is, except they be reprobates; then, without controversy, that serpent which was cursed for his evil deed was not without her, but within her, when he received that sentence by the mouth of the Lord; and that seed or first-born of Eve, called Cain, was that cursed serpent-angel himself clothed with flesh, blood, and bone, in the form of a man:

22. Who not being able to endure the sight of righteous Abel, that blessed seed, or Son of God, answerable unto that curse of enmity denounced against him in the womb of Eve, his spirit was restless until he had manifested himself to be that old serpent, murdering, lying devil, and the father of all Canaanitish murdering-minded men and women, so frequently spoken of in scriptures, "Not as Cain, which was of that wicked one, and slew his brother," 1 John iii. 12. "He that soweth the good seed is the Son of man, and the field is the world, and the good seed are the children of the kingdom, and the tares are the children of that wicked one, and the enemy that soweth them is the devil," Matt. xiii. 37.

CHAPTER XXXVI.

1. *Of the mind of the Spirit in the word eating of the tree of knowledge of good and evil.* 2. *No true interpretation of the scriptures but by immediate inspiration.* 3. *Reason not capable of the mysteries of God,* 4. *But faith only.* 5. *No devils but men and women.* 6. *No devil, without man tempteth any,* 7. *But the seed or lust of his own spirit.*

WHAT is the mind of the Spirit by that word, "eating of the tree of knowledge of good and evil?" From the light of life eternal to this I answer, the most wise Creator called it eating, for several respects:

2. First, you may be sure that the Lord God called it eating, that neither men or angels should know his secrets until it was his divine pleasure, that He might receive the praise and glory alone from all those that He should reveal them unto.

3. The Spirit of God called it eating, because of the civility of that speech: for the scripture-language is much like to a modest pure virgin, who is loath to have her secret parts mentioned in the least, though they are as usefully in their kind, and as honourable, being undefiled, as any part of the body.

4. And why are they honourable? Because the only Lord of all life and glory hath honoured them Himself by his blessed birth.

5. Moreover, you know, if a

spiritual or natural thing be propounded to the understanding of a man or woman, of which they have had no experience, their spirit feeds upon it, and considers the pleasure of it as much as possible may be, before they consent to taste of it with the whole man.

6. So likewise in the word eating, you may know that the meaning of the Spirit of God was this, that the soul of Eve should beware of hearkening unto any other voice that was contrary unto that divine image, or voice of the Spirit of God within her; so that if she should hear the voice of a stranger, she should not give way in the least unto that voice, lest she should be overcome therewith.

7. Again, if the Spirit of God, instead of saying unto Eve, "Thou shalt not eat thereof," should have said, "Thou shalt not spiritually or naturally lust after any God or angel, but be content with what I have appointed for thee;" then, indeed, there would have been no need of any interpretation upon the words, but, as beforesaid, the wisdom of God saw it most fit to act otherwise.

8. Therefore, whatever the learned men of this world dream of finding out the invisible things of eternity, by searching into the scripture records, and comparing them together, the divine majesty hath locked up all the principal secrets of the scriptures in his own spiritual breast, that He, by an immediate inspiration, may dispose of them into the spirits of elect men and angels, most advantageous for his own glory and their consolation.

9. Therefore the sacred scriptures run not in the line of reason, but in the line of faith, inspiration, or revelation, according to those sayings in the Hebrews and other records.

10. By faith, the divine work of creation, and wonderful mystery of redemption, was and is known with the immortal eternal glory and everlasting shame of men's persons in the end of the world.

11. But of the contrary, you shall never read in any place of scripture, that any man knew the things of eternal glory in the least, by any kind of rational comprehension whatsoever.

12. I confess the natural reason of man is a very good handmaid, if it be well qualified with the spiritual dame of divine faith, for illustrating of the things of God unto weak comprehensions:

13. But as for truly understanding the invisible things of God by the highest reason that ever was in man or angel, it is utterly impossible, as abundantly beforesaid.

14. Why, because though the spirits of reason were never so pure, yet you may know its nature is but desire only after the knowledge of the divine nature of that Spirit from whence it had its living being.

15. But of the contrary, spiritual truth or faith, being of the very divine nature of God Himself, in what soul soever that heavenly seed is sown, it spring-

eth up in that spirit with variety of glorious consolations, in reference unto life eternal, by virtue of an intercourse with the eternal Spirit from whence it came.

16. Moreover, I confess that a man that is endued with a Solomon-like gift of natural reason, may be able to comprehend all words, whether they are spoken in a good form, sense, or language, or no; and to be mighty in disputes about the glorious things of eternity.

17. But as for his real understanding whether there were any such eternal things or no, he hath no certain knowledge of that at all, but his bare thoughts only, which, equally weighed in that balance, it may be true, or it may be false; and all this is for want of an infallibility of truth itself.

18. Therefore, though the divine things of the eternal majesty be nothing else but spiritual purity of infallible truth in themselves, yet, unto that rational wise man, they are nothing but nonsensical blasphemy or lying tales, till his reason is confounded in him by a true and heavenly faith.

19. Again, if there should be any evil angels or devils living in the air, and a devil amongst them, called Beelzebub, the prince of devils, what need any man trouble himself with the least fear of eternal death, whatsoever wickedness is committed by him; because, if a man is tempted to evil by any devil but what is in his own nature only, that evil spirit is to be eternally damned, and the man to be set free.

20. Nay, moreover, if sin or evil issued not from man's unclean reason, or lying imagination within him, is it possible, think you, that any man should be so tormented as some men are, with an inward burning, through a secret fear of eternal sufferings rising in them from the guilt of former evils, committed against the light of conscience?

21. Furthermore, seeing all men which live after the flesh must die or perish, and that man's own lust is that imaginary devil from whence proceeds all sin or evil, without controversy, though men or angels should gainsay it, there are now no other evil spirits, angels, or devils, but unmerciful men and women only.

22. Again, if envy, pride, covetousness, hypocrisy, lust, and such like, be the devil in man, are not men and women those devils that are under the power of those evils? I would fain know, from the learned men of this world, whether there any other evil angels or devils besides mankind, that lust after women, or silver, or honour, or revenge, or any kind of evil whatsoever.

23. Truly, if those supposed wise men, which talk so much of the subtlety of the prince of the air, that rules in the children of disobedience, could possibly know that their own imaginary reason was that evil spirit, or prince of all their airy disputes concerning God, angels, devils, heaven, hell, eternal glory, or

shame to come, which they know not of, according to truth,

24. Then, instead of their rejoicing in the approbation of many men, in relation unto their natural gifts, their own spirits would immediately become the principle of all those howling, groaning, serpent-devils spoken of in holy writ, even in the sight of elect men and angels in this mortal life.

25. Again, is it not against all spiritual or rational sense that any man, angel, or devil, should suffer eternal damnation for the sins of another, or for another's tempting him to sin or evil.

26. Moreover, doth it not stand to very good sense, that that creature that is left to himself, to be tempted unto sin or evil, and overcome thereby, and remains under the power of it to his life's end, should eternally suffer at the great day for his own sins, and not for another's iniquity?

27. Wherefore, is it not now one of the vainest things in the world, for any man to think that there is any other evil spirit, angel, or devil, that tempts him to any motion, imagination, thought, desire, word, or action of rebellion, against God or man, but that lying, proud, envious devil, living in his whole man, as beforesaid.

28. Therefore let no man that professeth spiritual light or life in him, for very shame say that God can be tempted, or tempt any man unto sin or evil; neither let him say that any evil spirit, angel, or devil in the air, or earth, or in the water, or in the fire, tempts him to commit any sin or evil, but that airy, watery, fiery, fleshly devil, dwelling only in his own body.

29. I say let him know that that is the prince of the air, which, through the absenting virtue of the Holy Spirit, begets those legions of devils or lusts in the soul of man.

30. And it is the true light of the Lord Jesus Christ, in all his new-born ones, that crushes those cockatrice eggs before they become serpent devils, to sting the whole man with fears of eternal death.

31. Those devils which, by the powerful word of the Lord Jesus, were cast out of Mary Magdalene, or any other creature spoken of in holy writ, were only all manner of filthy diseases, or fiery distempers in man, that hurried him about any desperate wickedness whatsoever, oftentimes increasing so powerfully, that it did not only occasion him to rend his own body and break iron chains,

32. But also he is ready to tear any one in pieces, until the Lord of glory shine into his distempered soul with that golden grace of true faith, through which that imaginary devil is chained up, whereby all his fleshly goods were spoiled of ever having power in him as formerly; and being now in his right mind, at the glorious feet of the true Jesus, through his own pure light leading him into heavenly raptures, in reference unto his eternal glory, at his visible appearing in

the clouds with all his mighty angels.

CHAPTER XXXVII.

1. *The prerogative power of God is above all law.* 2. *Why God cursed the fallen angel in the womb of Eve.* 3. *The angel's nature (after his offence) was not satisfied without being ruler.*

SOME men may say unto me, if it should be granted that that serpent by whom Eve was beguiled was none of the trees of this creation, nor an evil spirit in the body of a natural serpent, as hath been long imagined by the learned ministers of men, but was an absolute serpent devil, as is abundantly declared by you, and that it entered into Eve, and in her womb was pronounced cursed by the Creator, and so naturally brought forth himself a cursed Cain of her seed; what was this unto Eve? or why should she suffer any kind of punishment for being overcome by an enemy that was too mighty for her?

2. From the light of life eternal to this I answer, concerning the enemy being too potent for her, that was hid from her eyes by the unsearchable wisdom of the Creator.

3. For you that are spiritual may know that the soul of Eve was not only purely created in its kind, like unto angels or other creatures, but it was also of the very same nature of his most glorious Spirit that formed it, so that she could not be ignorant in the least, that all obedience was most due unto her Creator's command.

4. Moreover, you may know also, that the Creator, by the virtue of his royal will for manifesting of his glorious power, might give his creature a spiritual law of light and life in itself, and yet reserve to Himself the prerogative power of it.

5. Furthermore, you know the glorious Creator might present unto the view of his image a serpent-devil, for the trial of his workmanship, and might, upon pain of death, forbid his creature of having to do with that tree, or of hearkening unto it in the least.

6. Also you know, the Creator might leave the divine image unto its own present strength, through which it might, by a subtle enemy, be tempted and overcome to commit evil with it, against its Creator's law, and yet its sin be upon his own head.

7. Why? not only because it rebelled against its own divine light, but principally because there was no law to bind an infinite majesty to protect it in its created purity.

8. My beloved moderate brethren, if men could forbear reasoning against the Creator's prerogative power, wonderful wisdom, or ways which are past finding out, then would they enjoy true and lasting peace in their own souls, through deliverance from that conscience-condemning evil, of rash judging things they know not, but this grace of patience is prepared only for the blessed Israelites, and not for scoffing Ishmaelites.

9. Again, if the angelical serpent was in the body of Eve when he received his curse, some men may say unto me, was he capable of understanding of a sentence denounced against him, being in the womb of Eve, and changed from his former condition, as abundantly declared by you?

10. Or why should the serpent and his generation undergo an eternal curse, and Eve and her generation suffer but a temporal curse, seeing she rebelled against greater light than he?

11. Or if that angelical serpent was not cursed before Eve had actually rebelled with him, was not Eve as liable to an eternal curse as he, seeing they both transgressed against an infinite glory?

12. From the light of life eternal to this I answer, that curse denounced by the Creator upon the serpent in the womb of Eve, was not for his satisfaction in the least, but is to convince Eve's deceived thoughts of possessing such godlike happiness promised to her, if she obeyed his counsel, as aforesaid;

13. Also it was to convince her in due time of that error of doting upon her first-born, as a blessing received from the Lord, for when she should see the fruits of her heir, instead of her rejoicing in him as at his birth, her soul would not only loath his company, but would also cast him out of her presence, lest he should murder her, as he did his righteous brother, for her former love and tender compassion towards him.

14. Moreover, that curse against the angelical serpent and his seed, was spoken unto her for her divine satisfaction afterwards, when the light of redemption should shine in her deceived soul, and show her that her first-born son was that angelical serpent cursed in her womb by the Creator;

15. And that his generation of men and women were cursed in his loins also, that she might the more abundantly magnify the free grace of God's electing love towards her deceived soul;

16. That having had so near a union and communion with that angelical reprobate, she was not eternally cursed with him also.

17. Furthermore, notwithstanding the soul of Eve rebelled against a greater light than the serpent did, yet you that are spiritual may know, that she was utterly uncapable of an eternal curse upon her person for these considerations:

18. First, because her soul proceeded from the heavenly nature of the eternal majesty himself.

19. Secondly, because that consent unto evil in her proceeded not from her own nature, but the unclean spirit of the serpent speaking into her innocent soul, as aforesaid.

20. Again, you may know that the serpent was called "the tree of knowledge of good and evil," before Eve was tempted unto evil; therefore, though he had been a tree in his first estate, which had known nothing but good, before Eve or Adam had

any sensible being, yet, being fallen from his created purity, he was now become a tree of sin or evil only:

21. Therefore he was a rejected or cursed outcast-tree from the glorious presence of life eternal, before his visible appearing unto Eve:

22. So that though Eve through temptation was overcome to know both good and evil with that cursed serpent, yet she had some relenting light of life in her after her rebellion, which occasioned a secret shame and confusion of soul in her, for her rebellion against the Creator.

23. Therefore she was capable of being made a good tree again; yea, and a tree bringing forth fruit of a more transcendent glory than she was capable of before her fall.

24. But of the contrary, that serpent tree was so far from any kind of relentation of sin, or rebellion against the Creator, before or after he tempted Eve, that instead of being capable of reproof of sin or evil, whereby he might be restored from his most wretched estate, he did utterly abhor both God and man, unless he might be their counsellor, and ruler over them for everlasting, as beforesaid.

25. This eminent truth of the two scripture seeds, or trees of eternal life and death, is plainly proved in the seventh chapter of St. Matthew, ver. 18, where it was said by Christ, the only God Himself, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit; therefore by their fruits ye shall know them:"

26. So that you which are spiritual may know, that according to the truth of holy writ, though men or angels should gainsay it, the serpent angelical tree being reprobate unto all manner of evil, he and his seed of Canaanitish men and women were not only cursed in the womb of Eve, but also before this world was.

27. But of the contrary, innocent Eve being a good tree in her creation, through her proceeding from the divine nature of the tree of eternal glory itself, though she was overcome by that wicked one as beforesaid, yet she and Adam, or any of their seed, could not possibly eternally perish, because they were trees elected to bring forth good fruit unto everlasting life and glory, long before this world was, as abundantly beforesaid.

CHAPTER XXXVIII.

1. *The bodies of angels are capable of dissolving into seed.* 2. *The seed of the serpent only damned.* 3. *Pure reason lost the knowledge of the Creator, and of itself.* 4. *Cain not the son of Adam, but of the serpent.* 5. *Cain was brother to Abel, only by the mother's side.* 6. *All that died in the first Adam shall be saved by the second.* 7. *Those that are not lost in themselves, can never be saved.*

IF the angelical serpent was of as large a compass as the person

of a man; some men may say unto me, how could he enter into the womb of Eve through so narrow a passage as is declared by you? Truly this query is much like that in the third chapter, 4th verse, of St. John, where it saith, "Can a man be born which is old? can he enter into his mother's womb again, and be born?

2. My spiritual friends, as our Lord answered Nicodemus unto his fleshly question, so likewise from his own light in like manner I shall make answer unto this: though the body of the angelical serpent in its length and breadth was as a man is, yet you may know it was not of a gross substance as man's is;

3. But it was a spiritual body, created in another world;

4. For though the bodies of the mighty angels are in forms like men, yet you may know that they shine like unto the sun, or a flame of fire, being formed in a region of a more higher nature than this:

5. Therefore they are of motion as swift as thought, and of a pure thin or bright fiery nature, so that with great ease they pierce through a narrow passage at the divine pleasure of the Creator:

6. So likewise it was with that serpent tree of knowledge of good and evil, for though his created purity was become all manner of imaginary impurities through his outcast condition, yet you may know that his form was of a more fiery brightness than that of Adam's, or else Eve could not possibly have been deceived by him, as aforesaid.

7. Also his body being spiritual, though his nature was carnal, there was no let to hinder his descending into her womb, to bring forth the Creator's secret purpose of two generations, coming through the loins of one woman, to make an everlasting distinction between the transcendent glory of respection and shame of rejection.

8. Though the angelical serpent descended into the womb of Eve, yet you may know that his ascending nature was utterly lost, in that, instead of his ascending upward into that habitation of ravishing glory from whence he was cast, he was ignorant of it, and of that God and his mighty angels, as if he had never known them in the least;

9. For he imagined his serpentine subtlety to be the only wisdom then in being, and this world to be the only heaven.

10. My beloved brethren in the eternal truth, whatever carnal-minded men vainly dream of a general redemption by Christ, as sure as the Lord liveth there is a serpentine generation of cursed men and women, which glory in all manner of fleshly sporting themselves about a Creator, or in possessing of a perfection in this mortality, which with their father Cain are utterly ignorant of the true God, his everlasting kingdom, elect angels, immortal personal glory or misery, or any spiritual thing in the least.

11. Doth not the scriptures throughout make mention of two distinct seeds, sons, or generations of mankind?

12. Can Cain and Abel both therefore proceed from Adam's loins, or be of his begetting upon the body of Eve?

13. It is written in the third of Luke, and the last verse, concerning Christ, that "He was the son of Enoch, the son of Seth, the son of Adam, the son of God." If Christ Jesus, the eternal Son of God according to the spirit, was the very son of Adam according to the flesh, can any sober man possibly think that there should be any relation of spirit or flesh between Christ and Cain?

14. Or that the ever-living God, upon any account whatsoever, should be brother unto a cursed serpent?

15. Though righteous Abel was Cain's brother, yet their brotherhood came by the mother's side only, and not the father, though Eve was made out of Adam's side.

16. You know that righteous Abel did represent the glorious person of all righteousness and truth itself, who was that holy and innocent lamb spiritually slain from the beginning of the world in Abel, by the heart and hand of murdering lying Cain.

17. Moreover, is not this answerable unto that of Christ and his brethren? You know their brotherhood was by the mother's side only, and not by the father.

18. Thus if your eyes be opened, you may see in contrariety, a harmony between the seed of the woman and the seed of the serpent.

19. Again, because of the great opposition that may rise up against this glorious truth, through the exceeding pride and unbelief in the heart of most men, give me leave to cite a few scriptures. In the third chapter of the first epistle of John, you may find it thus written, "Not as Cain, which was of that wicked one, and slew his brother." In the thirteenth chapter of Matthew it is thus written, "He that soweth the good seed is the Son of man, and the field is the world, and the good seed are the chidren of the kingdom, and the tares are the children of the wicked one, and the enemy that soweth them is the devil."

20. Moreover, in the 8th chapter of St. John, ver. 44, Christ Jesus, the only God of truth, speaketh thus: "Ye are of your father the devil, and the lusts of your father ye will do: he hath been a murderer from the beginning, and abode not in the truth, because there is no truth in him; when he speaketh a lie, then speaketh he of his own, for he is a liar, and the father thereof."

21. My spiritual and rational friends which are sober, was not Cain the first murdering lying man that ever was born of a woman? Seeing no true Christian can gainsay it, was not cursed Cain from the beginning that murdering devil and father of lies spoken of by Christ aforesaid?

22. In answer unto those carnal Jews which boasted themselves to

be of Abraham's seed, and were not those lustful murdering-minded Jews or Gentiles which our Lord branded with titles of "serpents, vipers, children of the devil," and such like; filthy Canaanites which proceeded out of the spirit of cursed Cain, that old serpent dragon devil, and father of all the damned in this world, and not from the spirit of Abraham, though they might proceed from his loins according to the flesh, through mixtures of seeds in marriages: "The sons of God saw the daughters of men to be fair, and they took of them to be their wives."

23. Though the blessed Israelites and cursed Canaanites are mixed together by carnal copulation since the prince of devils became flesh, yet you that are spiritual may know, that the Lord Jesus that made them both, knew how to separate them for all their close union, and to call them by names answerable to their own natures.

24. I confess that "all that died in the first Adam, shall be made alive in that second Adam, the Lord from heaven;" but what was that whole world that was lost in the first Adam, and found again in the second Adam?

25. If with a spiritual eye you shall look from the first of Genesis unto the last of the Revelation, then you may clearly see what that whole world is which are appointed unto immortal crowns of eternal glory by our Lord Jesus Christ: behold, are they not called "a chosen generation, a royal priesthood, a redeemed people, adopted sons of God, heirs, or coheirs with Christ, blessed children, or the lost sheep of Israel," and such like?

26. Did not the glorious Creator and blessed Redeemer Himself make a clear distinction between two worlds or generations, when He said, "I pray not for the world, but for them that thou hast given me out of the world?"

27. Can you that are sober imagine or think, that there is any spiritual salvation for those men or women, which the Saviour of the world excludes in his petition?

28. Moreover, it is written, that the apostle said, "We know that we are of God, and the whole world lieth in wickedness, or the devil," 1 John v. 19.

29. Behold, ye redeemed ones of the most high God, is it not as clear as light itself, that there is two distinct whole worlds, according to that saying, "then all Israel shall be saved?"

30. A redeemed world of elect lost Israelites, and an unredeemed world of unlost Canaanitish reprobates, that were never truly lost in themselves, and therefore never capable of being found in Christ, according to that in the epistle of Jude, where it is thus written, "For there are certain men crept in, which were of old ordained to condemnation; ungodly men they are, which turn the grace of God into wantonness, and deny God the only Lord, and

our Lord Jesus Christ; woe unto them, for they have followed the way of Cain, and are cast away by the deceit of Balaam's wages, and perish in the gainsaying of Core."

31. Thus is it not clear unto all men that have any faith in them, in the truth of the scripture, that there is two distinct whole worlds to distinguish between the divine glory of election, and everlasting shame of rejection?

32. A cursed Cain, and a blessed Abel, from the beginning of the world unto the end thereof, a subtle serpent, and a simple saint, a scoffing carnal Ishmael, and a spiritual Isaac, a bloody-minded Esau, and a merciful-minded Jacob, a persecuting Saul, and a prophetical David, a treacherous Judas, and a gracious and glorious Jesus, a blessed Seth born in the stead of righteous Abel, whom cursed Cain slew to bring forth the generation of the just, that the Lord of eternal glory might, according to the flesh as well as the Spirit, spring from a spiritual line of his own light of life eternal;

33. And not from a rational or carnal line of eternal death in chains of utter darkness, which if it had power according to its cursed desire, it would destroy God, elect men and angels, heaven and earth, and all in them, and itself also, rather than be subject to any, or might not only itself bear rule over all.

34. Seeing the God of eternal glory Himself sprang from the loins of Adam, according to the flesh, is it not the greatest darkness that can be imagined, for any man to think that Cain and Judas were of the seed of Adam, as well as Abel and Jesus?

35. Do not those men that teach this error out of ignorance, justify Cain and Judas, and condemn Abel and Jesus?

36. From this gross mistake do they not strengthen men in all their rebellions against God and man, what seeming glorious language soever proceed through their mouth?

37. Again, if Cain and Judas, Abel and Jesus, sprang both from the loins of the first man Adam, according to the flesh, or any other account whatsoever, is it not one of the vainest lip-labours under heaven, for men to speak or write concerning the invisible things of eternity, unless it be for a heap of silver or deceitful honour among men that perish?

38. All solid sober men do certainly know, that it is impossible that any man should suffer eternal misery, if all mankind by generation sprang from one root only.

39. What is the reason, think you, that the wise naturalists in disputes, are able to silence the most learned speakers under heaven, in their own supposed spiritual matters? Is it not because those ministers are uncapable to give a true distinction between the originals of eternal life and death, or the seed of the woman and the seed of the serpent?

40. If men that speak their

experiences to one another, as received from the Holy One of Israel, are ignorant of this point, is not that the occasion of all national brain fancies or airy opinions, even amongst the most purest appearances in this present age?

41. Is it not from hence that men of a rational piercing wit are able to counterfeit outlandish chronicles in a methodical manner concerning the strange acts of kings and emperors, many thousand years before the first man Adam had any sensible being, or invent histories so accurately concerning knights, ladies, giants, and such like, that no man by his natural reason can know whether they are feigned or unfeigned?

42. Can any sober man imagine or think those men that want the aforesaid spiritual gift, were ever moved or called by that glorious Spirit to be a public or private speaker, or interpreter of holy writ, or a messenger, or ambassador to his brethren of invisible spiritual excellencies, appointed visibly to be seen to eternity?

43. If Cain and Abel were both begotten by Adam, upon the body of Eve, as almost all men vainly imagine from one bare scripture record, which they understand not, I would fain know of that man that is offended with me concerning this point, why Cain was nominated in holy writ to be of that wicked one aforesaid, and branded as an "outcast, fugitive, or vagabond, and cursed from the divine presence of the Creator, and cast out of the natural presence of his parents for ever," and condemned with Balaam and Core as a perishing castaway?

44. This I am sure of, that no spiritual or rational man, that is sober, dares say, that either Adam or Eve was that wicked one from whence the cursed spirit of Cain sprang?

45. Why? because there is no such opprobrious names attributed unto them throughout the sacred scriptures.

46. Moreover, you may know, that that wicked one from whence Cain's spirit proceeded, could not possibly have any relation unto Adam or Eve, though Cain was conceived in her womb, and born of her body:

47. Why? because there was an absolute curse denounced upon the angelical serpent, and his seed in her womb, as aforesaid, without any after promise in holy writ for ever being redeemed by the Creator.

48. But on the contrary you know, there was a gracious promise by the Creator Himself, of the redemption of Adam and Eve after their fallen estate, with their whole generation of righteous Abels, Seths, or Abrahams, in that glorious hidden saying, "The seed of the woman shall break the serpent's head;" and that in the fifth of the Romans, where it is thus written: "Likewise then as by the offence of one, the fault came on all men to condemnation, so by the justifying of one, the benefit abounded toward all men to the justification of life."

49. If you that are spiritually sober, compare this scripture of seeming general redemption unto other scriptures, concerning Cain and his generation, as abundantly aforesaid, you may understand, that the apostle spake only of a restoration of the elect Israelites, or Adamites, and not of the line or generation of Canaanitish reprobates.

50. If you look in the genealogy of Adam unto Jesus, the second Adam, you shall find no Cain there made mention of in the least.

CHAPTER XXXIX.

1. *No condemnation but to persons of maturity.* 2. *No children damned, though they be of the seed of the serpent.* 3. *He that killeth a prophet, or a righteous man, would kill the Creator if he could.* 4. *No salvation by the power of man's own will,* 5. *but by the power of God.*

IF two distinct generations have proceeded through the body of one woman, the one elected unto eternal personal glory in the high heavens, and the other rejected unto everlasting shame, in this perishing world at the end thereof, which we can no ways disprove;

2. Wherefore our desire is to know, whether all the posterity of Cain are rejected, seeing the whole generation of Adam are elected, is as at length declared by you, from that divine gift I received by voice of words from the ever-living Jesus.

3. To this I answer, that eternal election, or rejection, spoken of in holy writ, had relation only to persons of understanding, and not unto children that were uncapable of any distinction between light and darkness, or good and evil;

4. For you that are well acquainted with the scriptures do know, that throughout the whole Bible there is not one saying in the least that maketh mention of condemnation of children, but the contrary altogether.

5. You may know, that that curse denounced against Cain and his seed, ran in the line of persons of maturity, and not of minority; though it is said, that "God loved Jacob, and hated Esau, before they had done good or evil."

6. You may know that that word was spoken in reference to their being in the persons of men, in the sight of the Creator, and concerning the difference of their spirits, and the effects that would thereby ensue;

7. You know it is said, "there were two nations in Rebecca's womb at the birth of Esau and Jacob;" now you know that could not possibly be, except they lived to the age of men to fulfil that truth.

8. You know it is written, that the Lord of glory commanded his apostles to "suffer little children to come unto him, and forbid them not, and took them in his arms and blessed them, saying, Of such is the kingdom of heaven."

9. My beloved spiritual friends, if God only wise hath said, that his heavenly kingdom consists of little children, or innocent child-like men and women, are not those men more like unto cursed serpents than blessed saints, which, contrary unto all spiritual, literal, or rational truth, impudently affirm that little children may be eternally damned by original sin?

10. If all the seed of Cain that die in their childhood, shall find mercy in the resurrection of the just, some men may say unto me, shall the saved children of Cain and Adam, being of two contrary natures, appear in the same kind or measure of glory, in the day of the Lord's vengeance upon ungodly men?

11. From the light of life eternal to this I answer, as they differed in their natures in this life, so shall they differ in the manner and measure of their glory in that life to come:

12. The saved children of the angelical serpent will enter into that rational glory, out of which their reprobate father was cast.

13. But of the contrary, the spiritual seed of Adam shall enter into that glory from which he fell, in a more transcendent god-like condition to all eternity;

14. But not in a paradisical separated place of glory in this creation, as some men vainly imagine; but in that glorious new heaven and earth without, or above this vanishing starry heaven, according to the truth of holy writ.

15. Thus the most wise and holy God of all spiritual and natural order, restoreth his spiritual and rational images into their first created conditions, upon a more firm foundation of possessing everlasting life and glory together, purchased at a dear rate from his divine self, by his own most precious blood, or god-head life, according to that saying by the apostle Paul: "Christ therefore died and rose again, and revived, that he might be Lord both of the dead and the quick;" and of that saying in the twentieth chapter of the Acts of the Apostles: "Whereof the Holy Ghost hath made you overseers to feed the church of God, which he hath purchased with that, his own blood."

16. Again, if you look in the fourth chapter of Genesis, third verse, with a spiritual eye, you may clearly see that God's eternal election or rejection of men runs in a line of personal understanding, and not in a line of innocent children, or natural fools; the words are these: "And in process of time it came to pass, that Cain brought an oblation unto the Lord of the fruit of the ground; and Abel also himself brought of the first fruit of his sheep, and of the fat of them, and the Lord had respect unto Abel, and to his offering, but unto Cain and his offering he had no regard."

17. Ye that are redeemed from the power of all inward filthiness, I beseech you, what occasioned the respection or disrespection between Cain and Abel, in the pure eyes of the Creator?

18. Surely not their offerings, for you know that God heeds no man's person for his sacrifice sake in the least, but for the glory of his own namesake only;

19. Yet you know that Cain had as much wisdom from his own reason to present an acceptable sacrifice unto the Lord, as Abel;

20. Yet it was the Creator's eternal free love unto Abel, which caused both his person and sacrifice to find such sweet acceptation with the Lord, that the divine love of God in Abel might be seen in the fatness of his sacrifice;

21. In that you may know he was made to offer up himself a living sacrifice of invisible and visible obedience unto the Creator, as a seal of his being chosen to life eternal.

22. Yet you may know, it is not any kind of sacrifice, worship, righteousness, or desire in man or angel, that can possibly move the divine majesty to accept of it, or his person in the least; but it is his eternal free love in his own season, which operates in him all heavenly mindedness, or love to God or man.

23. But of the contrary you may know, that the original cause of all manner of fearful darkness, and fiery shame in Cain, proceeded only from the non-election of his person;

24. This was his condition when he was marked with the invisible seal, of rejecting both his person and sacrifice, from those words, "Wherefore Cain was exceeding wrath, and his countenance fell down."

25. My beloved Christian friends, what moved Cain to be so full of wrath, or with whom was he so fiery hot?

26. Truly, as beforesaid, his furious anger arose in him from a sensibleness of his outcast condition, and because he could not come at the Creator Himself; therefore his purpose was to avenge himself upon his favourite, even innocent Abel.

27. The scripture gives you the reason thereof, because his "own works were evil, and his brother's good:"

28. Thus you that are endued with that light that cannot be disproved, may see as clear as the light itself, that "it is not in him that willeth, not in him that runneth, but in God alone that showeth mercy."

29. What, then, think you, in the day of the Lord's vengeance will become of those free-will-mongers, or oracle-grace merchants, which cursedly teach their deceived fleshly brethren that a man may be in a condition of salvation to-day, and to-morrow be cast away?

30. Truly, my spiritual friends, if eternal election and rejection depend upon the acceptation of man's will, until he be born again with a distinguishing light from the divine will of the Creator, every man living would choose eternal death instead of life, such power or purity is in the choicest of men's wills, until the divine majesty present an immortal crown of glory unto their blind born spirits;

31. Then, indeed, and not till then, man's soul, that was averse to all spiritual good, by that divine light is made willing to choose the better part;

32. Because then he certainly knows that there is an eternal life and glory for some, and an everlasting death and shame for others.

33. Therefore you that are truly spiritual cannot but know that though men speak a language like unto angels, or the divine majesty Himself, as the angelic serpent seemed to do in the beguiling of Eve, yet it is utterly impossible they should possess any true understanding of the spiritual things of the ever-living Jehovah or Jesus, until their souls are firmly established with an undoubtable assurance of their own personal glory in a world to come.

34. So much at present concerning the tree of knowledge of good and evil, or seed of the woman and seed of the serpent. O, blessed and happy are those men and women in themselves already, that enjoy this distinguishing light of life eternal in the purity thereof.

CHAPTER XL.

1. *Concerning Christ's coming to judgment.* 2. *The vanity of that opinion that believes Christ's personal reign upon this earth.*

BECAUSE of many opinions of Christ, and the ignorance of most men, concerning his coming to judge both the quick and dead, therefore, in the next place I shall treat of his most needful point from certain sayings of Himself, in the seventeenth chapter of Luke, 24th verse. The words are these: "For as the lightning that lighteth out of the one part under heaven, shineth unto the other part under heaven, so shall the Son of man be in his day; and as it was in the days of Noah, so shall it be in the days of the Son of man; they eat, they drink, they married wives and gave in marriage, unto the day that Noah went into the ark, and the flood came and destroyed them all; likewise, also, it was in the days of Lot, they eat, they drank, they bought, they sold, they planted, they built; but in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all." After these ensamples, shall it be in the day when the Son of man is revealed?

2. My beloved spiritual brethren, you know there is a twofold appearing of Christ unto the sons of men; the one spiritual, and seen only by the invisible eye in the soul; and the other is personal, and seen only by the visible eye of the body.

3. Also you know, Christ being the divine rock of all ages, He hath spiritually manifested Himself unto his blessed Abels from the beginning of the world till now; but as for his visible appearing in a body of flesh, whereby men might be able to behold the face of their God in the similitude of a man and live, you know that He did but once so appear only for a few years.

4. Again, in the twenty-fifth chapter of Matthew, it is written thus: "And when the Son of man cometh in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd separateth the sheep from the goats."

5. It is also written in the second of Thessalonians, 1st chapter, 7th verse, thus: "When the Lord Jesus shall show himself from heaven with his mighty angels in flaming fire, rendering vengeance unto them that know not God, and that obey not the gospel of our Lord Jesus Christ."

6. If you that are spiritually sober do but compare these three places of scripture together, then you may clearly see what Christ meant by that day of his personal appearing.

7. After his suffering and glorification, He shall appear like lightning from one part under heaven to the other; He shall appear in his glory with all his holy angels.

8. Behold, ye blessed of the most high God, what kind of appearing of Christ in his glory like lightning, or a flame of fire, is this? is it not the visible appearing of his fiery glorious person, with the glittering persons of his mighty angels under the whole heavens, or in the air?

9. If it be not so, how shall all nations be gathered together before Him, that He may make an eternal separation between them, according as He hath spoken?

10. It hath been long imagined by men of rare parts, in the account of many people, that before the general judgment day, Christ would come again personally to reign a thousand years on this earth with his saints;

11. And their opinion is grounded partly upon the twentieth chapter of the Revelation, which was long since fulfilled, as I shall demonstrate in due season.

12. But first I shall prove by scripture record, the failing of this opinion in the third chapter of the Acts, 19th verse, it is thus written: "When the time of refreshing shall come from the Lord, and he shall send Jesus Christ, which before was preached unto you, whom the heaven must contain until the time that all things be fulfilled, which the prophets have foretold since the beginning of the world;" what think you, then, of Christ's personal reign on this earth a thousand years with his saints? is it not point blank against the truth of this plain testimony of holy writ?

13. In the fourteenth chapter by Saint John, you may find it thus written; "Let not your heart be troubled; ye believe in God, believe also in me: in my father's house are many dwelling-places; if it were not so, I would have told you; I go to prepare a place for you; and if I go to prepare a place for you, I will come again and receive you unto myself, that where I am, there may ye be also."

14. In this place of scripture you see that Christ did not speak in the least to his apostles of his coming again personally to reign upon this earth a thousand years:

15. But of the contrary, He told his heavy-hearted disciples that He was going to prepare a place for them, or He was going into the highest heavens, or prepared place of eternal glory, appointed for them with Himself, after they had suffered with Him on earth; and He would come again in his glory with his holy angels, and receive them into his father's house, or heavenly kingdom, where He now is, that they might with his mighty angels, Moses and Elias, everlastingly behold his bright burning glory, even face to face.

16. What is this personal reign of Christ with his saints, a thousand years, that supposed wise men have so much talked of?

17. Is it any thing else but a temporal heaven at the best, if spiritually examined?

18. Moreover, is it not a very unlikely matter that the infinite divine majesty should come again personally to remain upon this bloody earth a thousand years with his saints, having suffered here already, and ascended upon the throne or right hand of transcendent glories, yea, far above all heavens, as it is written, that "he might fill all things."

19. Furthermore, do not all personal reign-mongers confess, that Christ was God and man in one person, and that that most blessed body of his is now glorified in the highest heavens?

20. Do you not also pretend to believe, that the divine person of this god-man glorified, is infinite, immortal, unchangeable, and eternal?

21. Moreover, if there be any such divine light, or heavenly faith in your persons, I would fain know whether you think it possible that this mortal world, or men, can bear the presence of a divine majesty, whose body is become a consuming fire of immortal everlasting burnings, without its being immediately consumed to ashes, or transmuted into his own glorious likeness?

22. O that all the elect did but know how suddenly this personal God will appear in his glory to consume this whole world!

23. Again, if you look in the 11th chapter of the Hebrews, ver. 13, you may find it thus written: "All these died in faith, and received not the promises; but saw them afar off, and believed them, and received them thankfully, and confessed that they were strangers and pilgrims on the earth, for they that say such things declare plainly that they seek a country; and if they had been mindful of that country from whence they came out, they had leisure to have returned, but now they desire a better, that is an heavenly; wherefore God is not ashamed of them, to be called their God, for he hath prepared for them a city:" here you may see that Abraham himself was so far from expecting a personal reign

of Christ on this earth, though he believed that his seed should enjoy the promises of God, both temporal and spiritual, in their appointed seasons;

24. Therefore he only minded a personal ascending into the heavenly city of eternal glory, prepared for him and his elect seed, at the resurrection of the just;

25. So that Abraham looked upon the promises of God, that they were to enjoy in this world only, as types or shadows of that heavenly city or kingdom, with its ravishing excellencies, as aforesaid.

26. Moreover, if that glorious God of Abraham, Isaac, and Jacob, had intended a personal reign on this earth a thousand years with his saints, after his glorification in the highest heavens, can any sober man be so weak as to think He would have hid it from Abraham, whom He was pleased to call the father of the faithful, and friend of God? You know what is written, "shall I hide this thing from Abraham?"

27. Furthermore, if the Lord in life or death had revealed any such thing unto Abraham, the thing being of so great concernment, can you possibly think that He would have hid it from his generation to come? You may be sure if there had been any such thing to be accomplished, He would have declared it to after ages.

28. Seeing neither Abraham, nor any of the patriarchs or prophets, knew of Christ's personal reign on this earth with his saints, but spake as to the contrary altogether, what sufficient ground hath any man in this world to expect such a thing?

29. But how can it be otherwise, when men take upon them to interpret the mysteries of the scriptures, without an immediate commission from the eternal Spirit?

30. Again, the scripture saith, that "The day of Christ's appearing shall be like unto that of Noah and Lot;" now you know in the day that Noah entered into the ark, the flood came, and by degrees destroyed them all.

31. Also in that day Lot departed out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

32. If the whole world was drowned with water immediately after Noah entered into the ark, and Sodom and Gomorrah was consumed by fire suddenly after Lot departed out of the city, and the day of Christ's coming shall be in like manner, without controversy, instead of his personal reign on this earth with his saints, at his next appearing, immediately after all his blessed Noahs and Lots are ascended into the ark of his immortal glory, this firmamental created heaven and the lights thereof shall be all on fire;

33. And shall descend upon the face of the whole earth, and burn all the fruits and glory thereof unto ashes; but it shall not be so favourable as to consume the bloody-minded men therein.

34. If the Lord of glory had purposed to come personally to

reign a thousand years amongst his saints, before the general day of judgment, is any man so weak as to think He would have hid it from his chosen apostles, whom He had promised to set upon twelve thrones, to judge the twelve tribes of Israel, when He appeared again in his glory?

35. Is there any one place in holy writ that expressly speaketh of Christ's personal reign in this world?

36. If there be no express record for any such thing, as I am sure there is not, doth not those men that hold forth such an opinion as this, imitate little children or fools, that rejoice in rattles or counters, instead of gold or precious stones?

37. Thou that art confident of Christ's personal reign on this earth, suppose such a thing should come to pass in thy days, and thou shouldest be one of those saints, what condition dost thou think thy body shall be in?

38. Dost thou think it shall live upon carnal things, or shall it be immortalized and live upon spiritual things only?

39. Or if thou thinkest thy soul shall be in a divine condition, and thy body shall feed upon natural things, as now it doth, and shall be in perfect health, and free from diseases;

40. I say, if thou hast imagined such an estate as this is, I would fain know of thee what condition thou thinkest that Christ will appear in?

41. Dost thou think that He will descend from the throne of his glory upon this earth, amongst the sons of men, again to eat and drink of carnal things with them, as formerly?

42. Or dost thou think that He will appear amongst them in a glorious condition, to make them more happy in things that perish than now they are?

43. If Christ should personally reign with his saints, what union or communion could they enjoy with Him, more than now they do, unless He was in a capacity of eating and drinking with them? or else they were delivered from feeding upon natural things themselves, through their transmutation into his own glorious likeness?

44. It is written in the twenty-sixth chapter by St. Matthew, 29th verse, "I say unto you, that I will not drink henceforth of this fruit of the vine, until that day when I shall drink it new with you in my Father's kingdom."

45. Here you that are spiritual may see, that Christ was so far from encouraging his apostles to expect his coming to taste of the fruit of the natural vine, in a personal reign with his saints, that He layeth it down as a positive rule, that "He would drink no more of the natural vine in this earth, until he drank it in a new and spiritual way with them in his Father's kingdom."

46. Where then is thy imaginary personal reign of Christ on this earth with his saints a thousand years?

CHAPTER XLI.

1. *The vanity of believing in a God that hath no form;* 2. *and of them who say the Creator is an incomprehensible Spirit;* 3. *or that there is no God but nature only;* 4. *or who say that God's Spirit and their spirits are but one spirit.*

ANOTHER sort of deceived men there are, that through strong delusions from their natural comprehensions, have imagined a mighty spiritual appearance in themselves, from a bodiless God or Christ, that never was.

2. This sort of men are those, which from a cursed conceit do not only despite a glorious God, in the person of a man, but they also talk of great signs and wonders, which they expect shall come to pass by inward voices or visions, from their imaginary bodiless God, as beforesaid.

3. Moreover, being bewitched to the purpose, though they pretend a great spiritual light in them, they can make a hard shift to fool themselves from the literal records, as to think that the Holy One of Israel had commissionated another high priest, or king of the Jews, besides Himself.

4. Though this counterfeit high priest, or king of seven nations, I mean John Tanee, pretends a natural glorious deliverance suddenly unto the Jews in many nations,

5. Truly those that understand nothing above a paradisical temporal glory, are not to be blamed in the least, for their bountifulness towards his perishing tenets, in reference to his Jerusalem's conceits.

6. John Tanee, thou mayest remember about three years and six months past, I told thee of thy deceived condition, concerning thy carnal Jerusalem journey with John Robins, also by an immediate voice from on high.

7. Furthermore, if thy high priesthood, kingship, and Jerusalem temporal glory, do not vanish like smoke, as John Robins did, even when thou thinkest thyself most sure in the thing, then the Lord God sent not me to thee.

8. Again, when thou art ashamed and confounded in thyself, from all thy lying voices or visions declared unto saints and serpents, in the name of the great Jehovah, then thou shalt know with sorrow and shame enough, that it was the Lord that sent me unto thee, to declare thy fleshly error.

9. I do not say thou canst help it; it is through the permissive power of the Lord, for some secret end, only known to Himself, that thou, or any man else, should break forth into such strange appearance of darkness, yet seeming glorious lights, when thou art found too light in the balance of divine truth;

10. Is it not thy natural or allegorical whimsies that can blind the elect, nor pacify the judge of life and death within thee and without thee?

11. Again, there is a third sort

of deceived persons, which with great confidence have declared, that Christ should spiritually reign over the nations in king Charles's seed; and of this sort one Arice Evans in Blackfriars, was looked upon as a great prophet by many of the royal party.

12. Moreover, from this their foolish conceit, they had many pretty whimsies, and dark sentences, to blind men's apprehensions, like unto John Tanee and John Robins; which took much upon the spirits both of the subtle and simple also for a season.

13. Furthermore, their understandings being utterly dark, concerning the spiritual or personal appearing of the Lord Jesus Christ in his glory,

14. It is usual for them concerning Charles the Second, as to join Christ and him in one, calling him the white pearl, that should make the nations in a sweet harmony of divine unity, through his glorious ruling over them: also they said, that he should not attain to the throne of his father by any carnal weapons, but he should be brought into this land, and set upon the throne by an immediate power of the eternal Spirit of God Himself.

15. Again, this carnal cavalier prophet pretended the knowledge of certain scriptures by voices or visions, in reference to the reign of Charles the Second; and John Tanee like, sought to confirm it by natural observations:

16. And truly I do not blame the people that were deceived by them, because they wanted a true distinction in themselves between those things which are divine and human.

17. Moreover, when all pretended high priests, prophets, or apostles in this land, are clearly discovered by an unerring light of life eternal, I make no question of the subtlety of their serpentine spirits to blind their own eyes and those that were deceived by them.

18. I know they can say, if they be deceived, the Lord hath deceived them; or they can say, we had a mysterious language given us by Jehovah to confound all literal or notional appearances in this confused age, and men understood us in a carnal sense only;

19. Or if they have often fixed a time concerning things that should come to pass, and nothing comes of it, they can also say, as the prophet Jonas understood not the Lord's time and mind concerning the destruction of the Ninevites,

20. So likewise this thing, in the way of our fleshly expectation, was hid from our eyes; but the mighty Jehovah in his season will bring it to pass in a spiritual manner, beyond the comprehension of men or angels.

21. Moreover, if none of these excuses will blind their eyes, which expected wonderful things from them, then because they are not able to bear the shame of being found liars in the name of the Lord, they will say, all men are liars, or there is not a true

prophet upon the face of the earth;

22. Or else they will say, "There is but only one pure Being, invisibly ruling in the whole creation, and this spiritual power manifesteth itself in various manners of seeming contradictions for the confounding of all men's understandings that would find out its secrets;" but in the end, when it hath fooled men to the purpose, it will appear in a glorious harmony, to the content of all.

23. Furthermore, for the blinding of their own eyes, and those of their own spirits, that they may both fall together in a deep ditch of eternal destruction, they will, or may say, "If there be a Creator, he is an incomprehensible Spirit, and all our spirits proceeded out of his Spirit, and when our bodies die, our spirits return into his Spirit again."

24. From this cursed error they may or will say, that "God can as soon destroy himself, as any soul that he hath made, with an eternal condemnation."

25. Moreover, if this grand fleshly deceit prove also but a broken cistern, then as aforesaid, they may, or will say, "There is no God but nature only;" your most wise men in nature know this to be truth, but they are compelled to nominate a God to the people, to keep the rude multitude in obedience to their governors and government.

26. Knowing if they should not confess a Creator besides nature, all their pretended divine voices, or visions, would appear but mere fleshly lies.

27. Therefore for strengthening themselves in their atheistical error to prevent discovery, they may, or will say, "There is no world but this only, and this world had never any beginning, nor will never have any ending: men may talk of a Creator, and a day of judgment for silver and honour, or to keep children or fools in awe, but wise men know as aforesaid, that one generation passeth away, and another cometh in its room, and so it will be for everlasting."

28. Thus you that are truly spiritual do, or may know, that the spirit of every man naturally, is so cursedly proud, that rather than men should find him a liar in the name of the Lord of hosts, even against his own rational light, he is apt to say, "There is no other God, or shame, or world to come," but the elements of air, water, earth, and fire, of this perishing world, though these and such like sandy foundations, are the pillars of cursed Canaanites; yet I know that you blessed ones have not so learned Christ.

29. The fourth and last sort of deceived men, are so far from acknowledging Christ's personal reign with his saints in any kind whatsoever, that they blasphemously affirm they are all Gods or Christs themselves:

30. These are those which say, that God is a Spirit, and that his Spirit, and their spirits, are but one spirit only.

31. Moreover, to strengthen themselves in this their serpentine sophistry, they can tell you from the records, that "Christ is the head of his church, and his saints are his body."

32. Also this sort of men pretend such a union with the divine majesty, that they do not only attribute to themselves his holy names or titles, but, Lucifer-like, they will tell the simple and fearful soul, that they are set down in the throne of glory with Christ already.

33. Furthermore, though this sort of saints in their own account are all kings, priests, and prophets unto God, yet if you should ask them a sober question concerning any spiritual thing after death, they are so dead drunk with their notional witchcrafts, that they count all men in darkness that see not themselves in the throne of immortal glory already, as aforesaid.

34. Again, they also seem to be full of hymns, or spiritual songs, in reference to the present glory they enjoy with the eternal Spirit, when the Lord knoweth they acknowledge no divine majesty or God at all, but those imaginary Siren songs, and their own natural blind-born spirits, from whence they proceeded.

35. This sort of seeming glorious saints do imagine their spirits so divine, that they think it impossible it should ever see death, but they, like unto children or fools, conceit their bodies turn to dust for ever, but their souls ascend into an unknown spiritual glory.

36. Therefore, if a man speaks of a personal God, or a personal glory in a life to come, they will tell him he troubles himself about a simple carnal God and glory that is not;

37. But if he knew what it was to be possessed with divine light, life, or glory in his own soul, as they do, he would no more trouble himself in the least concerning a God or glory to come at a distance.

38. There are some among these of a more purer sort, which speak many sweet truths, and according to their light, they live in them; only, poor hearts, as yet they are ignorant of the fountain of glory, from whence their spiritual streams proceed.

39. Moreover, though they cannot close with a personal God, and personal glory of the elect in another durable world, and a personal shame of reprobates in this world to all eternity, yet the secret love of God preserves their merciful spirits from that error of the wicked, I mean from despising things that are hid from them.

40. Therefore I make no question but in due season, they shall be revealed to them unto their everlasting joy and glory in the highest heavens, as aforesaid.

41. Furthermore, though these elect vessels at present understand no other God but what is within them, yet they are afraid to call themselves God, or Christ, or Creator, or the like, lest there

should be a divine majesty to own those titles Himself.

42. Again, all those simple-hearted souls, which are appointed to eternal glory, are not so riveted in their present light, but if a more clear manifestation appear, their spirits are both ready and willing to embrace it;

43. But of the contrary, all cursed Canaanites are fully resolved to remain where they are, though never so glorious a light should appear.

44. Moreover, those that are the blessed of the Lord, are very tender of condemning any men, of what appearance or opinion soever, if they see never so little of the pure light of life eternal appearing in them;

45. But of the contrary, the unmerciful reprobate condemns all men as in a bottomless pit that are contrary unto his fleshly opinion.

46. Furthermore, the blessed of the Lord are made willing to yield all spiritual obedience unto the unknown God, till they know Him, and show mercy unto all, though he perish; this is a Job-like spirit, who said, "though thou kill me, yet will I trust in thee:"

47. But of the contrary, the hypocritical Canaanites love to make a glittering show before men, but as for any inward purity of spirit towards God, and mercy unto all men, they are so far from any such principle, that they count it a delusion in them that enjoy it.

48. Many of the blessed of the Lord do know, that all the desires of men or angels cannot prevail with the divine majesty, to persuade Him to set the seal of his love upon any man's person, until He is graciously moved unto it of his own pleasure, according to those sayings of holy writ, "I am found of them that sought me not, and before they call, I will answer, when they were in their blood I said unto them, live;" and of that notable saying in the fifteenth chapter of the prophet Jeremiah, 1st verse, "Then said the Lord unto me, though Moses and Samuel stood before me, yet mine affection could not be toward this people; cast them out of my sight, and let them depart."

49. But of the contrary, the formal hypocrite is so dark in this divine secret, that he thinks himself the blessed of the Lord for his much babbling, and counts those men cursed that are not of the same mind with him.

50. My beloved spiritual friends, though I have branched these men into four several heads, yet in the main they are all of one spirit; my meaning is this, they are all ignorant of the glorious God being in the person of a man.

CHAPTER XLII.

1. *A further discourse concerning the error of Christ's personal reign.* 2. *The interpretation of the three last verses in the* 12*th of the Revelations,* 3. *concerning the dragon and the woman.* 4. *Of the binding of the old serpent dragon for a thousand years.* 5. *When they expired.* 6. *Of the worship of the beast.* 7. *Of Satan's being*

loosed out of prison. 8. Who they are that be in the deepest prisons of raging darkness.

IN the next place, according to promise, I shall write somewhat upon the twentieth chapter of the Revelation by Saint John, because that error of Christ's personal reign a thousand years with his saints on this earth, is partly grounded from this chapter.

2. My beloved brethren in the eternal truth, you know that this book of the Apocalypse is too mysterious to be understood by the achitophels of this perishing world.

3. Also you know, that God's way is to chose the base things of this world to confound the most honourable things thereof, that no flesh may glory in his presence.

4. Moreover you know, that if the Most High endues a man with a divine gift, to demonstrate his eternal secrets to his brethren, He preserveth the soul of that man from giving the glory of that heavenly power to his own net. My meaning is this, that man doth not give any praise or glory to any God, or Christ, or light within him, but he is made, as is due, to return all honour, praise, or glory, unto an infinite majesty, or spiritual fountain of glories without him, from whence alone all divine light, as crystal streams, floweth into the spirits of elect man and angels.

5. But to come to the matter in hand: "And I saw an angel come down from heaven." Brethren, what angel was that which John saw come down from heaven? Truly it was no other but that angelical personal God, our Lord Jesus Christ Himself, with whom John was more conversant than all the apostles, in divine secrets.

6. Again, having the key of the bottomless pit, and a great chain in his hand, that is, this angelical Jesus alone had all divine power of heaven and earth in his own Spirit, over the bottomless pit, lying imaginations of devils incarnate, or cursed men.

7. Moreover, the everlasting gospel, or truth, which proceeded through his heavenly mouth for the consolation of his saints, and confounding of the serpents, that was the great chain in his hand.

8. Furthermore it is written, Rev. xx. 2, "And he took the dragon, the old serpent, which is the devil and Satan, and he bound him a thousand years, and cast him into a bottomless pit, and he shut him up, and sealed the door upon him, that he should deceive the people no more, till the thousand years were fulfilled." My spiritual friends, what was that old serpent dragon devil which was bound a thousand years by the spiritual power of Christ? It was an imaginary bottomless pit, devil within the body of man, that persecuted the truth of Christ in his own person, apostles, and saints.

9. Again, you that are spiritual may know, that the serpent-devil that was bound or shut up as in a prison, or in a dungeon of dark-

ness, for a thousand years, was the cursed spirit of murdering Cain raging against Christ and his seed, in the person of king Herod and his seed, or seven sons, in the ten persecutions.

10. In the twelfth chapter of the Revelations it is thus written: "And there appeared another wonder in heaven; for, behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his head." Also in the thirteenth chapter it is thus written: "And I saw a beast rise out of the sea, having seven heads and ten horns, and upon his horns were ten crowns." This red dragon and beast that rose out of the sea, was that Herod and his seven sons in the ten persecutions, as aforesaid.

11. Again, for your clearer understanding in the thing, give me leave to speak of the three last verses of this twelfth chapter. The words are these: "And the serpent cast out of his mouth water after the woman, like a flood, that he might cause her to be carried away of the flood." My spiritual friends, you may know that this serpent was bloody Herod, and the woman was the Virgin Mary, that brought forth the Lord of life, and the flood was the men of war that was sent forth to persecute the virgin, and murder her Son and our Saviour; but the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon had cast out of his mouth.

12. My spiritual friends, you may know that the innocent children that were murdered by bloody Herod's men of war, was that earth that opened her mouth and swallowed up that flood of persecution that was intended to be poured forth upon the blessed babe or God of eternal glory.

13. Again, then the dragon was wrath with the woman, and went and made war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." My spiritual brethren, you may also know, because Herod could not come at the holy babe and its mother in its infancy, therefore his cursed spirit in his seed or sons, did persecute the Lord of glory, and his apostles and believers, to the death afterwards; if you look with a spiritual eye in the second of Matthew, and the Acts, upon king Herod, his seed, council of priests, scribes, and men of war, then you may see this to be the very mind of the Holy Spirit in these mysterious records.

14. Again, when the earthly powers, through the glorious appearance of the everlasting gospel, are sealed up unto bloody-mindedness, against the messengers of that divine truth, to fulfil the secret decree of the most high God, then are their spirits shut close prisoners in their own bodies, as in a dungeon of spiritual darkness, through which, instead of enjoying any sweet peace, that soul is full of raging madness; and not knowing which way to

turn itself, it thinks to get out of its condition by acting all manner of cruelties to the utmost of its power.

15. My spiritual friends, you may know that this was the spiritual binding of that old serpent dragon devil in king Herod, and his Herodian spirits, for a thousand years; the which thousand years were expired when the ten persecutions ceased, which was the ten horns of that savage beast, aforesaid.

16. For you that are spiritual know, that no man can possibly find out the truth of holy writ of the most perfectest account in the world, because the wisdom of God hath reserved the seasons of all divine secrets in his own heavenly breast, that men or angels may know them, when his glory seeth it most fit.

17. Wherefore all time observation in reference to a right understanding of any thing that is spiritual, is utterly confounded in that scripture saying, "For a thousand years is as one day with the Lord, and a day is as a thousand years," 2 Peter iii. 8.

18. Moreover, when the glorious truths of the divine majesty were poured forth upon the face of the nations, as it was in the primitive times, through the spiritual ministry of the ever-living God, you may know whilst that commissionated spiritual power remained in being, the nations could not be deceived with the hypocritical formalities of the persecuting powers and priests of this perishing world.

19. This was that shutting up of the serpent dragon devil in the evil powers aforesaid, from deceiving the nations any more, until the thousand years of their ten bloody persecutions of the saints was fulfilled.

20. Again it is written, verse 4, "And I saw seats, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which did not worship the beast, neither his image, neither had taken his mark upon their foreheads, and they lived and reigned with Christ a thousand years." My spiritual friends, what judgment seats were those which John saw, and who were them that sat thereon in judgment?

21. Those seats of judgment were the accusing consciences of the bloody persecutors aforesaid; and the preaching or publishing of the glorious truths of our Lord Jesus Christ, through the commissionated mouths of the chosen apostles, ministers, or saints, was that judge of life and death reigning in the consciences of the aforesaid spiritual tyrants. "Do ye not know that the saints shall judge the world? Know ye not that we shall judge the angels?" 1 Cor. vi. 2.

22. My spiritual friends, whatever men shall imagine of these literal records, as sure as the Lord liveth, those angels spoken of by the apostle Paul, were the tyrannical magistrates, and their bloody-minded, covetous priests,

which committed spiritual wickedness together in high places.

23. Again, you chosen ones may know, though the bodies of the saints suffer imprisonment or death for the truth of Christ, yet their spirits are in pure peace, and at perfect liberty in life and death.

24. But of the contrary, though the persons of the cruel persecutors be at perfect liberty in their temporal heaven, yet their spirits are close prisoners in their own bodies, and void of all heavenly peace whatsoever, through that envy in them against all divine purity.

25. And that blood spilt upon the earth by them for the testimony of Christ, that was the shutting up of the door of all true hope from them, and sealing up their bloody spirits unto an eternal vengeance at the great day of our Lord Jesus Christ, with his mighty angels.

26. Again, seeing John by a divine light saw the souls of them that were put to death for bearing witness to the word of God, or spiritual truth of Jesus, reigning with Christ over the raging spirits of their bloody persecutors, that thousand years time of the ten persecutions aforesaid, my spiritual brethren, what was that worship of the beast, and receiving his mark in their foreheads and hands, which they were preserved from in the thousand years' reign, or time of their fiery trials, for the name of our Lord Jesus Christ? That is, they were delivered from that idolatrous worship, proceeding from the beastly imagination of their spiritual bloody tyrants, as aforesaid, not daring in the least to handle any carnal weapons in defence of their cursed inventions, what sufferings soever they endured.

27. This I would gladly have you to understand, that the commissionated witnesses of the Lord of glory, are for the most part appointed unto the greatest trials at the hands of Canaanitish devils, or perishing gods of this vainglorious world, because of the reward of that transcendent glory which the Lord Jesus hath prepared for them with Himself above ordinary saints, with his holy angels, face to face.

28. Again, it is written, Rev. xx. 5, "But the rest of the dead men shall not live again until the thousand years be finished. This is the first resurrection; blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power, but they shall be the priests of God and of Christ, and shall reign with him a thousand years, and when the thousand years are expired, Satan shall be loosed out of his prison." My spiritual brethren, who were those dead men that lived not again until the thousand years were finished? You know in holy writ it is said, "Ye that were dead in sins and trespasses, hath he quickened."

29. So likewise you may also know, that those dead men there spoken of, were the remainder of the saints and chosen witnesses

of the eternal Spirit that were to appear in these last days, to bear record unto that glorious truth which the prophets, apostolical ministers, and saints, sealed too with their blood, as abundantly beforesaid.

30. Again, you know it is written, verse 7th, that "Satan shall be loosed out of his prison for a little season, when the thousand years are expired, to deceive the people which are in the four quarters of the earth, even Gog and Magog, to gather them together to battle, whose number is as the sand of the sea, and they went up in the plain of the earth, and they compassed the tents of the saints about, and the beloved city; but fire came down from God out of heaven and devoured them."

31. Again you may remember that from an unerring Spirit that sent me to declare divine secrets, that I have already demonstrated unto you what that Satan is, and that prison of his thousand years abode.

32. It remains now that I should write somewhat concerning his being loosed out of his prison, that you may the better understand the truth in relation to the dead men as aforesaid.

33. Moreover, you that have been well acquainted with spiritual conditions, cannot but know that no men in the world are in such a deep prison of raging darkness, as those men that tyrannize over the consciences of innocent souls, which cannot bow down to their imaginary divine ordinances.

34. Furthermore, you may also know, that when the magistrate and his pretended prophets were prevented from persecuting men's persons, in reference to their consciences towards God, then, and not till then, was Satan loosed out of his prison.

35. This was that loosing of Satan for a little season out of his unspeakable prison in the temporal powers, when the innocent professors of Christ had freedom of conscience in reference to their faith in the Lord of glory, through which the Christians were multiplied again in the earth.

36. Again, you may know that it was but a very little season since Christ was glorified, that the saints possessed any such spiritual freedom in any kingdom under heaven.

37. Therefore the persecuting spirits of satanical prelates in the civil powers have had but a very little season of resting from shedding the blood of God's innocent people in the whole world:

38. Moreover, though the name of Christ was almost extinguished from the face of the earth in the thousand years spiritual reign of the saints, and raging of the serpents, as aforesaid, yet you may know in that season of liberty of Christian conscience, that the saints were mightily increased again in the world.

39. Furthermore, you may also know, that those saints are the dead men that lived not again until these last times of the invisible teachings of the divine majesty Himself. Wherefore you

spiritual ones may also know, that the Gog and Magog, that are gone forth to battle in the plains of the earth, compassing the tents of the saints, and the holy city, are those heathenish magistrates, and their bloody priests, that proceeded from cursed Cain, through the loins of king Herod, and his priests and scribes, as beforesaid; so that the dead men that lived not again until the thousand years were fulfilled, are those saints and holy city of God, which at this time, and to the end of all time, do suffer cruel persecution for the testimony of a good conscience in all the nations of the world.

40. My beloved brethren, this is that spiritual reign of the first resurrection with Christ on this earth, appointed in some measure for all men to drink, which are delivered from that second death, which is treasured up for all bloody minded tyrants whatsoever.

41. Thus you that are sober may clearly see, that it was not a visible personal reign of Christ a thousand years with his saints on this earth, that John aimed at, as many men have long imagined, but it was a spiritual reign, or suffering with Him for his truth's sake upon earth, that when He appeareth in his glory with all his holy angels, then to reign with him in his throne to all eternity in the third heavens.

42. Now, brethren, I shall go on to prove his personal coming in glory, according to the intent of his most holy Spirit from his own words.

CHAPTER. XLIII.

1. *Of the personal glory of Christ's coming to judgment.* 2. *No man hath so much faith as a grain of mustard seed, but Christ only.* 3. *Of spirits finite and infinite.*

MY beloved brethren, in the unerring Spirit you may know, there is a twofold appearing of Christ's glory in his chosen ones; as the glory of the sun excels the glory of the moon, so these two glories transcend each other.

2. Moreover, you know the moon appears in the brightness of her glory at one time, and at another time she appears altogether like unto darkness or shame:

3. So likewise it is with Christ's appearing in glory to men's souls in this life; sometimes by virtue of the incomes of his eternal Spirit, the soul of man for a moment is transmuted into the glorious likeness of the divine majesty Himself;

4. But at another time you know, when none of these spiritual lightnings appear, through some fleshly guilt, the poor soul seems to be full of fearful darkness, horror, and shame, as if it had never seen any light or life at all.

5. So that you see all the glory of Christ's appearing unto the spirits of men in this life, is but a changeable moon-like glory at the best;

6. Therefore it can be but a spiritual type of this personal ap-

pearing of Christ in his judgment-seat glory, with all his mighty angels.

7. Again, you know the sun is no way subject to change in the least, but, giant-like, runs his course in four and twenty hours through the whole heavens, and in one place or other appears in his glory unto the end of all time:

8. So likewise you may know it is with this personal appearing of Christ in his glory with his holy angels, for in that day of his appearing, the persons of his redeemed ones shall be nothing else but sunshine, like divine glories in themselves, and so run their heavenly course even to all eternity.

9. Whoever thou art that is ignorant of this personal glory of Christ's coming in the clouds, or air, with his elect angels, to make an eternal separation between the persons of the blessed Israelites and cursed Canaanites, though thou art full of seeming glorious expressions concerning a God or Christ living in men's consciences, yet thou canst never be firmly established, until thou knowest that personal God, or Christ, sitting in the throne of his infinite glory in the high heavens without thee, from whence alone all inward light or life proceeds.

10. I confess if a man become an innocent merciful spirit, he may be able to speak such a language from a supposed God or Christ in men's consciences only, that may confound the seeming holiness of all church fellowships in the world.

11. But what advantage is this to himself, or his hearers, except when he is confounded; in the room thereof he doth not only declare the effects of Christ's truth in the minds of men, but is able to demonstrate in some measure the personal appearing of Christ in his glory in the world to come.

12. If the visible appearing of a glorified God or Christ in the person of a man be such a choke-pear unto thee, or seem low or carnal, because the national priests confess such a like thing;

13. I would fain know of thee by sober speaking or writing, where thy God or Christ is become, when thy soul, and all thy light, or life, for a moment is become silent death, or darkness, with thy body of dust?

14. Moreover, if thou understandest not a personal God or Christ, too transcendent glorious for heavens, earth, angels, or men, to be capable of the indwelling of his eternal Spirit, what is thy inward God or Christ thou discoursest so much about, but pleasant words or perishing nature only?

15. Furthermore, if thou knowest this wonderful secret concerning what a spirit is, then wouldest thou certainly know how impossible a thing it is, for any spirit whatsoever, to possess a living being without a distinct body of his own.

16. Again of what bigness dost thou think a spirit is, whether it be finite or infinite? Give me leave to write a little of this

strange thing from those sayings of Christ to his disciples in the seventeenth chapter by St. Matthew, 20th verse; the words are these, "For verily I say unto you, for if ye have faith as much as is a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove: and nothing shall be unpossible unto you." Behold, is not a grain of mustard seed a very little? and yet you see Christ saith nothing should be unpossible unto that man that hath such a quantity of spiritual faith in Him.

17. Again, it is written, "with God nothing shall be unpossible:" who then is capable to possess so much faith in Him as will contain the quantity of a mustard seed, but Christ Jesus the God of glory Himself, unto whom all things are possible, that He is moved unto by that seed of faith, which is the eternal Spirit of his glorified person?

18. Moreover, if a spirit be in its quantity but as a grain of mustard seed, or a spark of fire, how then is it possible for the Spirit of God, men, or angels, to possess any sensible light, life, joy, or glory, but in their own bodies only?

19. Furthermore, if this description of a spirit seem strange, be it known unto thee, the Lord hath made me to declare it, for the confounding of that cursed error of God's essentially being in all things.

20. Again, if the eternal Spirit should consist of so great a bulk, how then can there be any God at all, but nature only?

21. Or how can it possibly be an infinite Spirit, when it is not distinct to itself, but is compelled to have its being in finite things only? this unknown bodiless God is much like unto the star-gazer's monstrous sun and moon aforesaid.

22. Is not this infiniteness indeed for all the spirits of elect men and angels, to be filled with variety of divine glories, with one word speaking from so small a fiery glory as this is?

23. Whoever thou art that shall be left to despise this little spark of immortal crowns, which essentially reigneth in the man Christ Jesus alone, it is because there is no true light of life in thee.

CHAPTER XLIV.

1. *Of the great white throne which John saw*, Revelation xx. 2. *A mark of a reprobate to desire miracles, to make him believe the truth of a commission.*

IN the twentieth chapter of the Revelation, 11th verse, it is thus written: "And I saw a great white throne, and one that sat on it, from whose face fled away both earth and heaven, and their place was no more found;" my spiritual brethren, though men's earthly mindedness, and heavenly conceitedness, will fly away, and be no more found, when the true light of life eternal is throned in their spirits, yet from the unerring Spirit I positively affirm, that this

place of holy writ had reference only unto Christ's personal appearing in his glory with his mighty angels, to make an eternal separation between the just and unjust.

2. My Christian friends, why did John call it a great white throne, which he spiritually saw? It was because of the glorious brightness of the judge's face, or person, and his angelical attendance, and also because it was the dreadful general appearance of mankind, to receive their eternal dooms.

3. You know when Christ was trasfigured upon the mount, through which his face shone, and his garments glittered, the text saith, that "Moses and Elias appeared to him in glory:"

4. So likewise you may know, that John called it a great white throne, as beforesaid, because of the transcendent brightness of Christ's person.

5. What heaven and earth was that which fled away from his glorious face? Whatever men imagine to the contrary, you that are spiritual may know, that it was the dissolution of that heaven and earth that had a beginning, as if it had never had any being; I mean this visible firmamental heaven and earth, and all light or life in them.

6. Therefore where John saith, "their place was no more found," that was spoken in reference unto their former natural brightness, virtue, beauty, power, or glory, being translated into a chaos of everlasting confusion.

7. Again, besides the glorious brightness of Christ's person, and his angelical host, give me leave to write a little more of that great white throne which John saw.

8. You that are truly spiritual cannot be so grossly ignorant as to think, that Christ hath no other throne to inhabit in but his people's spirits, and this natural world only: why? because that error ariseth out of the atheistical hearts of fleshly men, that hath no faith in the truth of holy writ.

9. Moreover, if men's spirits be but rationally sober, though at present they be never so atheistical, they may be convinced that there is another world besides this, which is of a higher nature, compassing this globe round about, and yet it is not global as this is, only there is no elementary firmament, sun, moon, nor stars in it, but it is an open place, city, throne, or kingdom, of infinite vastness in length, breadth, or height, answerable to the person of an infinite majesty.

10. Also it is a throne of exceeding whiteness, or sun-like brightness, suitable unto the transcendent brightness of the king's person that sits thereon, and his glorious companions.

11. Though the joy and glory of an earthly prince consists chiefly in the greatness of his person, power, vast territories, and honourable subjects for his safety, yet for all this, you know, that his palaces are decked with embroidered ornaments of gold, silver, precious stones, and such like, for the further setting forth

the mortal glory of his princely majesty:

12. So likewise it is with the divine majesty, for though the variety of his infinite godhead joy and glory, principally is within his own person, and princely power over so innumerable a company of kingly companions;

13. Yet you may also know, that He hath a great throne, or palace, for the further setting forth of his visible glory, decked with ornaments of spiritual brightness, or immortal glittering whiteness, as beforesaid.

14. Do not all men that acknowledge a Creator, whether they understand Him to be a spirit or a person, confess Him to be boundless, immortal, unchangeable, and eternal?

15. You know this global world is not boundless in length, height, breadth, or compass, but it is surrounded with a firmamental heaven, as with a brazen wall, to keep it within its own station.

16. Moreover, if the eternal majesty be infinite or boundless, as He is, I would fain know of any man how it is possible for a glorified infinite Spirit, or person, to be contained in a finite bounded world?

17. Though the doves of divine glory are compelled for a season to live among the tyrannical serpents of this perishing world, yet I would have you to understand that if an infinite, or boundless God, with his mighty angels, should have no other throne to solace themselves in but this, then instead of spiritual liberty, they would all be in natural bondage;

18. If you ask me the reason of it, you may know, that the glorified person of God, or Christ, is of a motion swifter than thought, and the persons of Moses, Elias, and the mighty angels, are of motion as swift as thought;

19. Therefore no inclosed place can contain them, but they must of necessity inhabit a throne, or kingdom of infinite vastness, for ascending or descending at the divine pleasure, according to their motional swiftness.

20. Again, you spiritual ones may undoubtedly know, that there is such a throne as I speak of. Why? because this world cannot possibly contain our thoughts, but they nimbly pierce through the heavens, and in a weak measure they comprehend an infinite or boundless God, and a throne or kingdom of an infinite circumference.

21. If our bodies were answerable to our thoughts, this world could not possibly contain them, but they would ascend through the natural heavens, to see whether there were such a vast kingdom of eternal glory, as they had apprehended.

22. I know all fleshly atheistical-minded men are apt to say unto me, if they could see this infinite personal God, and glorious white throne, I talk so much of, then they could believe it.

23. O, how fain would finite carnal eyes behold infinite spiritual glories!

24. Moreover, they may say unto me, didst thou ever see this infinite majesty, and throne of glory, thyself? If thou didst, where are thy miracles to confirm it? or why dost thou not make us believe it by thy spirituality? or why doth not this infinite majesty bear witness that He sent thee, as He did, to his former prophets and apostles? or when will He do it, that we may see and believe, and own thee for the truth's sake?

25. Whoever thou art that thus callest in question the glorious truths of eternity, under pretence of my weakness, in reference unto miracles, that thou mightest believe;

26. Little dost thou think instead of contending with me, thy sinful brother, according to the flesh, that it is that old serpent devil in thee, that arraigns the glorious God that made thee at the blind bar of thy carnal reason, and by it condemns Him, and his heavenly truths, because thy unbelieving desires are not satisfied.

27. Again, did not the Lord of glory Himself call those Jews that required a sign, "an adulterous and wicked generation?"

28. Moreover, when the Lord of life, by the mighty power of his word only, wrought wonderful miracles in their sights, instead of believing on Him ever the sooner for that, the sign-mongering Jews cursedly say, that He cast out devils through Beelzebub, the prince of devils.

29. Furthermore, if thou shouldest upbraid me for want of the gift of tongues or languages, yet I render praise unto the God of glory by his own light in my poor soul; thou canst not upbraid me for want of a spirit of prophesy, though thou at present shalt slight it;

30. And what if I could speak all languages, would it advantage any sign-monger in the world, but to his further condemnation only?

31. What saith the scripture concerning this thing? "Wherefore strange tongues are for a sign, not to them that believe, but to them that believe not; but prophesying serveth not for them that believe not, but for them which believe," 1 Cor. xiv. 22.

32. Moreover, did not the Lord of glory Himself say, that "John the Baptist was the greatest prophet under the law that was born of woman?" and yet thou never readest of any miracles or tongues possessed by him.

33. The Christian dove waits for a spiritual sign within him, that he may believe the glorious truths of the ever-living God without him; but the carnal serpent requires a natural sign without him, to make him believe the spiritual truths of an invisible God in the high heavens.

34. Again, if there should be no other appearing of a God or Christ but in men's consciences, as thousands vainly imagine in this drunken age, what did Christ mean by these and such like sayings, in St. Matthew, xxv. 31? "And when the Son of man cometh in his glory, and all the

holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, and the goats on the left: then shall the king say to them on his right hand, Come, ye blessed of my Father, take the inheritance of the kingdom prepared for you from the foundation of the world; for I was an hungry, and ye gave me meat; I thirsted, and ye gave me drink," and such like: "then shall he say to them on his left hand, Depart from me, ye cursed, into everlasting fire, which is prepared for the devil and his angels; for I was an hungry, and ye gave me no meat; I thirsted, and ye gave me no drink. And these shall go into everlasting pain, and the righteous into life eternal."

35. Again, thou that vainly boasts of a spiritual God or Christ, appearing in glory within thee only, darest thou say that these scriptures are fulfilled?

36. Moreover, canst thou say that thou hast this king on his throne of glory, with his holy angels, and all the nations of the world, within thee?

37. Furthermore, is the devil and his angels, and eternal blessedness and cursedness, within thee also?

38. My beloved friends in the Lord of life, if there were not a generation of cursed men, that glory of a God, or Christ, within them, that are not only full of these and such like discourses, but are also given up unto all filthiness, I could not have mentioned this thing, wherefore there are many of these serpents that creep into houses, telling poor deceived men, and silly women, laden with many lusts, that the resurrection of the dead is past already, since Christ in his glory is risen in them?

39. Moreover, if their captivated friends should seem to scruple at any kind of fleshly community held forth by them, then these wandering stars will say unto them, what poor low things are these that you are troubled withal? What, are you in Egypt still? Is there any more than one pure Being? And is not this pure Being within you all? And is it not He that speaks and acts all in you? Seeing there is but one power, what do ye scruple at? Are ye as little children or fools yet? Do ye not see that there is no union, or true communion in the world among those people that hold two powers?

40. Furthermore, lest their deceived friends, by whom they possess Balaam's wages, should fail them, then these cursed captives will tell them, that "their bodies are fleshly forms that turn to dust from whence they came, and shall appear no more; therefore not to be minded in the least in reference to sin, so that ye fall not under the civil law, or oppress nature, but your souls are immortal, and cannot die, but ascends

into its glory from whence it came: wherefore, since ye have attained to such liberty, that all men are in foolish bondage which know it not, let us eat and drink and be merry, whilst we enjoy these vanishing forms, yet let us solace ourselves with all delights, even as our divine rights."

41. O, thou king of all kings, for the glory of thy great name-sake, discover these serpents with their carnal wiles, that all thy simple-hearted people may be delivered out of their satanical snares, and brought into that pure light and liberty of thy own likeness, by one heavenly glance from thy eternal Spirit.

CHAPTER XLV.

1. *The Creator's withholding of his divine assistance, was the cause of the fall of our first parents.* 2. *The ground of all spiritual or natural curses.* 3. *Noah's ark assimilated to heaven.* 4. *Of the resurrection.*

YOU that are full of the light of life may know, that whilst Adam and Eve continued in the purity of their creation, this whole earth and all things made therein, were as pure in their kind and measure, as that vast kingdom of glory, and all that therein is.

2. Moreover, as soon as ever their pure natures were defiled with the serpentine nature of fiery lust, you know the whole earth, and all things therein, had a curse upon them in one kind or another.

3. Furthermore, you may know that this curse did in some measure extend unto the very souls and bodies of all creatures, with the whole world throughout.

4. Some men may say unto me, seeing the divine nature is all purity itself, what was that curse upon the whole creation? or whence came it, seeing they were uncapable of sin or evil in the least? From the unerring Spirit to this I answer, it was not an infusion of any curse or evil into the natures of any thing by the Creator, but it was a withholding the motions of its first created blessedness, through which naturally, it became barren or cursed in itself, this was the fruit of unlawful lust.

5. Moreover, that you may clearly understand wherein the blessing or cursing of the Lord consists, you may know that when He wholly denies the heavenly motion of his holy Spirit unto a man, immediately that soul becomes nothing but cursed envy against all spiritual or natural purity whatsoever:

6. So, likewise, when He denies the natural motions of his blessed Spirit unto any thing that He hath made, it becomes subject to all kind of putrefaction whatsoever: this was that cursing of the Jews' natural blessings, and hardening of Pharaoh's heart, by the Lord spoken of in holy writ.

7. Thus you that are sober may clearly see the ground of all spiritual or natural cursings in the whole creation; for though it was pronounced through the spi-

ritual mouth of the Creator Himself; yet it could not possibly proceed from that word of the Lord's speaking, because of the glorious purity of his divine nature; but that curse rose out of the natures of the creatures themselves, for want of the motions of the Spirit of God in them, as beforesaid.

8. Again, you that are spiritual know, that immediately after the Lord said, "An end of all flesh was come before him," when Noah and his family, and the creation, were entered into the ark, the whole world of lustful men and women, and the glory thereof, were destroyed by water: now you know all that was in the ark was secured from the raging waters through their ascending above the waters.

9. Moreover, you may know that the ark, and those creatures therein, were not only preserved for the increase of a new world, but they were also a figure of a world to come.

10. Furthermore, the ark itself had relation unto that kingdom of glory in the high heavens, which is too sublime to be overtopped by any natural water or fire whatsoever.

11. The person of Noah, who was made a preacher of truth and righteousness to the unbelieving world, did represent the person of that spiritual preacher of all truth and righteousness in the heavenly ark beforesaid.

12. Furthermore, the other persons and creatures in the ark had reference unto the salvation of the elect of God, and the whole creation that are in being at the personal appearing of Christ in his glory, with his mighty angels.

13. The drowning of the whole world of ungodly men, and the rest of the creation, had relation unto the eternal condemnation of all reprobate men in this world;

14. The burning up of their natural delights, wherewith they sport themselves in excess of riot and drunkenness, little thinking of that eternal vengeance coming upon them.

15. Again, righteous Noah represented the divine judge of ungodly men in this, because he entered into the ark, and by virtue of a great light in him, he was made to sit as a judge in the consciences of wicked men, when the waters rose upon them, in the remembrance of their laughing him to scorn about his ark, and knowing his security in the ark, and their present destruction by water, having no ark of refuge to deliver them.

16. Moreover, as they sported themselves in fleshly filthiness, and vain-glorious mirth about him, his ark, pure language, and life,

17. So likewise, as a mighty prince in his chariot tramples rebellious subjects with delight under his horses heels, he rode in his ark as in a chariot, triumphing in the Lord for his own deliverance, and their destruction under the feet of his ark, as a just recompence of their unrighteous deeds, and despising the Lord and his truth, which he had declared to them for a long season.

18. As sure as the Lord liveth, thus it will be very suddenly with this lustful bloody world, that sport themselves about the resurrection of the dead and judgment day, saying, "It is past already," or, "There will never be any such thing;" for that righteous Noah, the king of glory will open the firmament of heaven, and stand in the air with his mighty angels, surrounding his person, and by the power of his word speaking, as he raised Lazarus out of the grave;

19. So, likewise, I affirm against men or angels, the very same person, and no other, which did that deed, is that God that will by his word speaking command all his righteous Noahs, both dead and alive, bodily to ascend into that holy ark of eternal glory in the high heavens, and when they are safely arrived with the whole creation, which according to their kind, groaned longed for deliverance; then, as beforesaid, that mighty God, the man Jesus in glory, with a flood of fire will burn all the beauty or glory of this world to ashes, leaving all cursed Canaanites, bodies and spirits, burning together like fire and brimstone upon this earth, in utter darkness, answerable unto their former burning lusts in their natural conditions.

20. Moreover, those men and women that glory of a God or Christ within them, and whatever filthiness they act, charge the most holy Spirit with it; I say from the Lord Jesus Christ, though they escape the vengeance of men by their satanical subtleties, yet in the remembrance of their despisings of a glory or misery to come, in that day the divine vengeance shall burn more fiery hot in their souls and bodies than all other men whatsoever.

21. Then those that are ascended into the ark of eternal glory with the Son of man, and his holy angels, shall sing that new song of all honour, power, praise and glory, unto the Lamb that sits in the midst of the throne for ever and ever, not only because they are delivered from the eternal vengeance,

22. But, also, because the most wise and holy God hath rewarded those filthy despisers of his glorious truths, according to what they did, and would have done unto Christ, and his redeemed ones.

23. O, blessed are those men and women that are not offended with these plain truths.

CHAPTER XLVI.

1. *The last commissionated prophet come into the world.* 2. *No calling of the natural Jews to the profession of the true Jesus.* 3. *Two sorts of Jews.* 4. *Some remarkable signs of the approaching of the day of judgment.*

IF there be such a dreadful day of Christ's personal appearing in his glory with his mighty angels, some men may say unto me, may it not be a long season, are there not many prophecies yet to be fulfilled, before his coming, as

the calling of the Jews, and the sign of the Son of man in heaven, and such like?

2. From an unerring Spirit, to this I answer, as John the Baptist was the last prophet under the law, and the forerunner of the sudden appearing of Christ Jesus the Lord in a body of flesh,

3. So, likewise, I positively affirm against all gainsayers under heaven, that I, John Reeve, am the last commissionated prophet that ever shall declare divine secrets, according to the foundation of truth, until the Lord Jesus Christ appear on his throne of glory, visibly to be seen by all his elect, face to face.

4. But of the contrary, in that day of our God and king of glorious crowns appearing, none of those cursed men and women, which blasphemously said, that God hath no person at all, shall ever be able to behold his face, and live; but according to holy writ, they shall cry to the mountains, hills, or rocks, to hide them from the wrath of his bright burning body, or face, that sits upon the throne.

5. Concerning a general visible calling of the Jews in all nations, to the acknowledgment of Christ being come in the flesh, I say from the eternal Spirit that sent me, that there will never be any such thing in the world; indeed, the ministerial artists have of a long season imagined an outward call of the Jews, to their vain-glorious seeming holiness, but the most wise and holy God intends no such thing.

6. Wherefore to confound their carnal wisdom, his glorious purpose is to call home to Himself those Jews and Gentiles, elected to everlasting life by the invisible teaching of his most holy Spirit.

7. You that are sober may come to understand that there is two sorts of Jews, there is a mosaical Jew, and an apostolical Jew.

8. Moreover you may know, that those men called Independents, Anabaptists, Presbyterians, are the literal apostolical Jews.

9. And those men that observe Saturday for their sabbath, are those mosaical legal Jews, which utterly deny that Christ is yet come in the flesh, but ignorantly expect his appearing in a fleshly glorious manner, to reign over them in the throne of David his father.

10. Moreover, these sabbatical Saturday Jews, John Tanee-like, do imagine when their fleshly Christ appears to reign over them, that He will gather them out of all nations wherein they are scattered, and conduct them into the inheritance of their fathers, that promised land of Canaan; and there they make account with their imaginary king to live in a temporal glorious condition for a long season; and as they have been servants and slaves to all nations wherein they were scattered, so likewise, as a reward of their servitude, they fully expect that all nations shall bow down to them, and bring in their riches and glory unto them, as their vassals for ever.

11. You that are spiritual may know, that these unbelieving mosaical Jews, which expect a carnal Christ to reign over them, were those Jews which, at the death of Christ, said, "His blood be upon us and our children;" and, truly, you know his blood was upon them and their children to some purpose, in the destruction of Jerusalem, and unto this day, yea, and so it will be to the end of the world.

12. For the Lord Jesus will never spiritually gather the seed of those Jews, which rated a bloody Barabbas above the Lord of life Himself.

13. Moreover, those Jews which were afraid of having any hand in the death of Christ, were the fathers of those spiritual Jews in all nations, that are mixed in marriages with the Gentiles, whose merciful innocent spirits are delivered from all tyranny over men's consciences.

14. Furthermore, those Independent, Anabaptist, Presbyterian men, which hold it lawful, just, and good, to persecute men in their persons and estates upon a spiritual account, I say from the eternal Spirit, that they are for the most part the offspring of those bloody-minded Jews that crucified the Lord of of glory upon the account of blasphemy, as aforesaid.

15. O blessed are all unpersecuting merciful-minded men and women only!

16. All innocent, merciful, Independent, Anabaptist, Presbyterian men or women, that are preserved from a persecuting mind of divine things which seem difficult, from the eternal Spirit I declare, those are part of God's spiritual wheat, which are mixed with the chaffy Jews and Gentiles, which are the offspring of cursed Cain, whom the Lord shall burn with unquenchable fire, when He cometh in his glory with his angels, to receive his spiritual wheat into his heavenly barn as aforesaid.

17. Thus you that are spiritually enlightened from on high, may clearly see, that the calling of the elect Jews in all nations unto the knowledge of the divine majesty, and his heavenly truths, was not meant an outward calling of them from a mosaical legality, unto an apostolical literality, as many men have vainly imagined; but it was an inward calling of them by the motions of the eternal Spirit, to the right understanding of the one personal majesty on the throne of glory, and his heavenly truths.

18. Again, concerning the sign of the Son of man in heaven, in the twenty-fourth of Matthew and the 30th verse, it is thus written: "And then shall appear the sign of the Son of man in heaven, and then shall all the kindred of the earth mourn, and they shall see the Son of man come in the clouds of heaven with power and great glory;" this sign of the Son of man was that substance, or very Son of man himself, and the glory of his personal appearing in the clouds of heaven with his glittering angels, caused such a fiery

brightness, not only in the visible heavens above, but the whole earth beneath also appeareth like a flame of fire, or burning lightning, insomuch that all the kindreds of the earth, which never expected that dreadful day, because their persons were not transmuted into the divine likeness of the Son of man.

19. Therefore their unbelieving earthly spirits did quake and tremble, lament and howl, like dogs, for very fear of the foresaid sign of the Son of man should rend them to pieces, and burn them and their inward God, or Christ, to powder; I mean all those which gloried of a God or Christ within them only, and cursedly despised this personal God on his glorious throne without them.

20. Thus you in whose persons the king of glory reigneth, by the heavenly incomes of his eternal brightness, may in some measure see what is meant by the sign of the Son of man in heaven, when He appeareth in his glory with his holy angels.

21. As the immortalized spirits and bodies are filled with astonishing ravishments with the very sight of the Son of man in his glorious throne aforesaid,

22. So likewise the carnal spirits and bodies of all hypocrites, which gloried in a Christ, ordinances, and salvation without them, and despised the invisible breathings of his holy Spirit in his innocent people, as delusion, blasphemy, and such like, shall be full of unspeakable burning, pain and shame, through their inability of bearing the fiery brightness of the Son of man, that most high and mighty God, with his elect men and angels, as abundantly beforesaid.

23. Moreover, you know it is said, Luke xvii. 26, "As it was in the days of Noah, and in the days of Lot, so it shall be in the day when the Son of man is revealed."

24. Furthermore you know the scripture saith, "They were eating and drinking, and marrying of wives, and planting, and building unto the day that Noah entered into the ark; but in the day that Lot went out of Sodom, it rained fire and brimstone, and destroyed them all."

25. Again, you know the whole old world and Sodomites, a little before their final dissolution, were not only possessed with all variety of natural comforts; but they were also given up to all manner of unnatural filthiness, and so continued to the day of their total destruction.

26. Moreover, you know it is recorded of the men of Sodom, that "they were haters of God, and turned the truth of God unto a lie, and worshipped and served the creature, forsaking the Creator which is blessed for evermore. Amen."

27. Furthermore, "While the meat of the unsatiable Jews were in their mouths, you know there was a plague brake out among them." These final dissolutions you know were not only invisible, but visible also.

28. Moreover, if the personal appearing of Christ in his glory shall be like unto that of Noah and Lot, and the final dissolution of the old world, and that of Sodom and Gomorrah, when it was in the midst of the height of all their fleshly filthiness, and exceeding fulness of bread, which included all good things, and in their more than ordinary planting, building, putting the evil day far from them; is it not thus in these our days also? was there ever more glorying in all manner of sodomitical, unnatural filthiness, than now there is?

29. Did men ever deify carnal creatures as now they do?

30. Moreover, was there ever such a babbling about a God, or Christ, in men's consciences only, as now there is? notwithstanding many of those cursed serpents vilify the very name of a personal God in a throne of glory above the stars, more than the greatest thieving, whoring, murderer, in the land?

31. Furthermore, was there ever such talk of pure love without envy upon a spiritual account, as in these our days, and instead of mercy towards one another, since the world began, under pretence of conscience, and an art of lamb-like words, do not men like roaring lions lie lurking in every quarter, seeking whom they may devour?

32. Again, notwithstanding such varieties of breaking forth in declaring the sudden appearing of the Lord of hosts, to recompence vengeance upon all sorts of bloody-minded covetous men whatsoever; can any man living ever remember such purchasing, such building, such planting, and plenty of all natural comforts, as now there is?

33. Moreover, was there in any man's memory such changes in government, and marvellous transactions in them as in these our days?

34. Furthermore, was there ever such variety of witchcraft, voices, visions, signs, and wonders acted, as in these our days, from a pretended spiritual God, Christ, or power within men only?

35. Besides all this, hath not the God of glory, by poor and contemptible means, discovered the serpentine subtleties of the honourable artificial priests and astrologian sorcerers in this age and land, more than ever He did since the apostles times? And hath there not been many signs in the heavens, and in the earth, and in the creatures, in a marvellous manner, since our civil dissensions with many bloody massacres at home and abroad? And doth these things presage nothing, or did they come to pass by chance or fortune only?

36. O ye hypocritical-minded sign-mongers, and cursed despisers of the Son of God, who is the Lord your Maker; remember what effect those wonderful signs in Egypt took upon Pharaoh, his counsellors, and people! and what effect Eliah the prophet's signs took upon Ahab, Jezabel, and her four hundred idolatrous priests; besides your forefathers,

that murdered the Lord of glory, his prophets, apostles, and innocent people, for the truth's sake only, though they had the gift of tongues and miracles; by calling all their miracles languages, or spiritual truths, delusions, to deceive the people against the very light of their own consciences, through a secret fear of losing their gain and glory among men that perish.

CHAPTER XLVII.

1. *Further signs of the approaching day of Christ's coming to judgment.* 2. *The prophet writes by inspiration,* 3. *and giveth the interpretation of several scriptures tending thereunto.*

AS the old world and Sodom were blinded by abundance of prosperity, and plenty of all things to the very day of their final overthrow, so, likewise, whatever men shall declare to the contrary, it shall be with this bloody-minded world, until the Son of man come in his glory. If you ask me the reason, the main ground of it is this, because the God of glory, that cannot possibly lie, hath said, that the day of his appearing shall be like unto that of Noah and Lot.

2. Moreover, another reason of it is this, not only to prevent man's wisdom to be prepared for the day of his glorious and dreadful appearing, but also to catch those men with their own craft that counted them children or fools that expected any such thing.

3. Furthermore, another reason is this, for the deeper condemnation of all those men that heard the declarations of this personal appearing in his glory, but laughed it to scorn, or put the evil day far from them, because of the present fleshly gain and glory they lived in.

4. Again, you know that it is written, that "in the day Lot departed out of Sodom, it rained fire and brimstone, and destroyed them all;" behold, what a dreadful and sudden desolation fire maketh in a mortal world, even within a day's compass!

5. So, likewise, it shall be when the Son of man appears in his glory; for within the compass of a day, or twelve hours, after man's account, the heavens without the body of man shall be melted with fervent heat, and instead of the former and latter showers of water to nourish the earth, and rejoice man's heart, as a flood of fire and brimstone, it shall pour itself upon the whole world, and burn all the beauty, virtue, or glory thereof to dust or powder, as beforesaid.

6. I write not against the truths of the scriptures, but by inspiration from the Holy Spirit, I bear record to the mind of God in them, in opposition of all pretended spiritual lights under heaven:

7. Wherefore, as an eternal witness against all sorts of men that wrest the scriptures to their own hurt, give me leave to recite that threefold testimony of Peter, as a seal to this glorious truth,

that shall burn like fire and brimstone in them that despise it: the words are these: "But the heavens and earth which are now, are kept by the same word in store, and reserved unto fire against the day of condemnation, and of the destruction of ungodly men; but the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a noise, and the elements shall melt with heat, and the earth with the works that are therein, shall be burnt up, looking for and hasting unto the coming of that day of God, by the which the heavens being on fire, shall be dissolved, and the elements shall melt with heat; a threefold cord is not easily broken," 2 Peter iii. 10–12.

8. If any hypocrite shall go about by his serpentine sophistry, to tell you that are spiritually weak, those sayings of Peter had relation to the burning up of the carnal heavens and earth in men, through the glorious appearing of the eternal Spirit, you may with ease confute those notional cheats, if you look back upon the ground of Peter's sayings: the words are these; "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation; for this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world then was overflowed with water, perished," 2 Peter iii. 4–7.

9. Thus you that have never so little truth of the true Jesus in you, may clearly see, that the apostle Peter, in this threefold language, had not the least thought in him concerning heavens and earth being burnt up within men, but the burning up of the heavens and earth, and the beauty, virtue, or glory thereof without man, which were the fruits of man's handy works; why? because you see the apostle grounds his matter upon the drowning of an outward earthly world.

10. Moreover, you may also know, that it was a burning up of a visible heaven and earth, and the glory thereof, meant by Peter; why? because the apostles tells you, that "There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming?"

11. Furthermore, if it had been an invisible burning up the fleshly heavens in men only, what lustful man in the world would have scoffed at such a doctrine, which did encourage him in his lusts, rather than discourage him in the least?

12. If you ask me the reason, my ground is this, because by lustful serpents like himself, he was persuaded that Christ will burn up men's lusts, and save all their souls at the last, and who can find fault with such a burning doctrine? or what bloody-

minded man or woman in the world, would not embrace a messenger of such tidings as this is?

13. Again, you may know I have written the truth by this token; why? because men that are guilty of almost all manner of lusts, can go into Lombard-street to hear men speak much concerning the glorious incoming of a spiritual Christ, to burn up all their fleshly or heavenly conceitedness, that they may see nothing in them but God only triumphing on his throne; I say these, or such like expressions, the most filthiest of men can hear with delight:

14. Moreover, if you that speak in Lombard-street, or elsewhere, should once attain to the foundation of all spiritual speaking, and should be able knowingly to tell men of the sudden appearing of the Son of man in glory with his angels, to burn this visible world to ashes, and to cause the spirits and bodies of men that glory in filthiness, to burn as fire and brimstone together to eternity, in utter darkness; I am confident very few filthy persons would be able to hear you speak twice together, and then you would soon have a thin congregation, and be as much affected as men are with us, for what we speak in the name of the Lord.

15. What is the ground, think you, of so many dreadful fires this year in this city, and other parts, above the memory of man? I know, with astrologian sophisters, you may impute it to planets, plots, or peoples' want of care; but of the contrary, I believe you serpent sign-mongers will find these fires came not merely by natural causes, but by a divine power as a forerunner of the eternal burning this world, and all the natural glory therein to dust, powder, or dry sand, as aforesaid.

16. Moreover, you know it is written, "Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power," Rev. xx. 6.

17. Also it is written, "But our conversation is in heaven, from whence also we look for the Saviour, even the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself," Phil. iii. 20, 21.

18. Further, it is written, "When Christ, which is our life, shall appear, then shall ye also appear with him in glory," Col. iii. 4.

19. My beloved friends, who are possessed with a pure light, language, and life, I am undoubtably persuaded in my soul, that for a little season I have both tasted and seen within my spirit, a greater measure of the eternal glory and shame to come, than any creature now living in this world;

20. Yet for all this, and the continual supply which I receive from that fountain of glories, I know that the most eminent appearances in these bodies of clay, are but mere shadows in comparison of that glory and shame,

which many men shall possess "when the Son of man shall appear in his glory with his mighty angels."

21. If a man lie under the power of any lust, how can that man be thought to have his part in the first resurrection, because he that hath part in this first resurrection, is both blessed and holy?

22. Moreover, doth not a first resurrection include a second resurrection? how then can that man be thought to have part in this first resurrection, which vainly boasts that he is possessed with the second resurrection of glory with a Christ already?

23. Furthermore, you see that the apostle never boasted that he was glorified with Christ already, neither did he expect any glory, but rather continual shame until Christ did personally appear to change his vile body into the likeness of his glorious body. Again, you know it is written, "If we suffer with him, then shall we also reign with him."

24. Moreover, did Christ reign on the throne of his glory with his angels, Moses and Elias, till He had suffered under a thorny crown of unutterable cruelties unto death itself, and was risen from the dead?

25. And art thou so bewitched as to think scorn to drink of thy Lord and Master's cup, but, Lucifer-like, to exalt thyself above thy Creator, by conceiting thyself in a throne of glory with Christ already?

26. Moreover, be thou never so seemingly holy, or charitable, or a great sufferer, in reference to thy inward God or Christ, yet if thou art left to the pride of thine own spirit, to despise the Spirit of the Son of man glorified in the highest heavens, thou and all that is within thee, will eternally perish.

27. So much doth the man Jesus in glory heed thee, and all of thy blasphemous lofty spirit: "He that denies me before men, him will I deny before my Father, which is in heaven, and his holy angels."

CHAPTER XLVIII.

1. *Of the first resurrection,* 2. *and what it is by several questions and answers.*

IN the next place give me leave to write a little of the new birth, or first resurrection from a glorified Christ.

2. What is this first resurrection, that whoever hath part in it is blessed and holy, and the second death hath no power? Truly it is the enjoyment of a divine light in the understanding which a man hath received by inspiration from the Spirit of a personal Christ on a throne of glory in the third heavens.

3. How shall a man truly know whether he hath this light in him or no, or when he received it? He that hath this light of Christ in him, his very thoughts, desires, and affections, are by the power of it wholly bent upon all spiritual and natural purity whatsoever.

4. So that the scriptures impute justice, righteousness, holiness, or perfection unto that man only which hath this light in him, because he is principally guided by a light which he hath received from the glorious God of all divine perfections without him.

5. Moreover, this light of Christ sometimes is known by a glorious voice to the hearing of the ear, through which a man is so full of inward joy, glory, or majesty in himself, that he knows not for that present whether he be in the condition of a God or a man; this I certainly know, yet I believe few of the saints themselves have tasted of this condition.

6. Furthermore, this light of Christ conveys itself so secretly into the understandings of most of his redeemed ones, by a low voice of his most holy Spirit, that oftentimes they know not the time thereof; only after this light of life hath once appeared, the soul is so delighted with it, that it thinks it can never have too much of it, or hardly enough of it; therefore, like a woman in travail, it is full of hungering or thirsting after the knowledge of that fountain of glories from whence its light and joy proceeded.

7. Again, he that hath this light of Christ in him, is not only full of longings after more of it, but his soul is also full of that new song of praise, honour, power, and glory unto the infinite unknown God, until he doth in some measure truly know Him.

8. Moreover, he that hath this new and true light, is not rash in judging divine things he knows not, but by virtue of that light of life, he is preserved with a meek and patient spirit to wait the Lord's leisure for manifesting the truth thereof.

9. Furthermore, he that hath received this white stone, or new name of Christ to the purpose, sees all the speakings or writings of non-commissionated men but mere literal or notional emptiness, in comparison of that joy or glory that he possesseth from the invisible motions of the divine majesty Himself.

10. Again, by virtue of this light, he is made able to discern whether men's speakings or writings proceed from a literal, notional, or spiritual Christ, or no.

11. Moreover, he that hath this light of Christ thus grounded in him, doth not lie doting upon men's invisible God, Christ, spirit, light, life, love, joy, beauty, virtue, power, or glory, of mere words only; but nothing will satisfy his new-born hungry spirit but a divine embracing of a personal God of spiritual substance, yea, too transcendently glorious for men or angels to be capable of the indwelling of his eternal Spirit, but of the inshining virtues or motions only.

12. So much at present concerning the first resurrection or new birth, from a personal substantial God or Christ on the throne of eternity in the high heavens, in opposition of a sup-

posed new birth from a notional inward Christ, or literal outward Christ only.

CHAPTER XLIX.

1. *Concerning God's becoming a child.* 2. *None live, and move, and have their being in God, but the seed of faith.* 3. *No creature capable to be essentially one with God.*

AGAIN, it is written, "In him we live, and move, and have our being:" also it is written, "Blessed are the dead which die in the Lord." What did the apostle mean by living in the Lord, and dying in the Lord? or, how can a man be said to live in the Lord, and to die in the Lord also?

2. My spiritual friends, though all men have their life or being in the Creator, or in his power by virtue of creation, yet none but the elect do spiritually live, move, or have any being in Him: and that is by virtue of redemption only, and that was the occasion of the prophet's saying, "For unto us a child is born, unto us a Son is given:" now you know that the prophet spoke them words long before the birth of that glorious babe, and yet you see that all his joy or glory, in reference to a life to come, was fixed only in the person of that child.

3. Thus the prophet, by virtue of the true Jesus in him, did spiritually live and move, and had his being in the Lord of hosts, in a full assurance that God, the everlasting Father, and Creator of both worlds, and all in them, would become a little child for the redemption of his elect from eternal death, by pouring forth of his most precious life. It is written, "Who hath believed our report, or unto whom is the arm of the Lord revealed?"

4. Thus you may see that those men which wanted the light of life in them, to receive that prophetical report, concerning the God of glory's coming by the outstretched arm of his eternal Spirit in a body of flesh, to redeem the elect world to Himself, were utterly ignorant of the prophet's spiritual living, moving, or being in the Lord.

5. So likewise this was the apostle Paul's meaning also, when he said, "For in him we live, and move, and have our being," according to that saying of his, "For the life which I now live is by the faith of the Son of God, which gave himself for me:" also you know, it is written to this effect, that "some men did live without God in the world;" so that you may understand that reprobate men are accounted by the spirit of the scriptures to live and to die in the devil, and to rise again very devils in souls and bodies to all eternity.

6. The chosen of God are guided by the true light or love of Christ, and by virtue of that light they are accounted to live and to die in the Lord, and to rise again in the Lord, both soul and body, because of their God-like condition, even to all eternity.

7. Thus you that are filled with the light of the true Jesus may clearly see, though a natural man by virtue of creation may be said to live in or by the power of the Lord, yet upon a spiritual account in reference to redemption, he may be an absolute devil in himself, and so wholly live in the dark power.

8. Moreover, though it is said that "the saints live and die in the Lord," yet I would not have you think that the spirits of the saints and the Spirit of the Lord are so united, that they are but one essential life or spirit; no, that was none of the apostle's intent in those words; but, as beforesaid, his meaning was, that those men which were possessed with the true light of life eternal, by a continual intercourse with the God of glory from whence that light proceeded, they were virtually united unto the eternal Spirit.

9. Though the chosen of God are virtually united to the eternal Spirit of a glorified Christ, yet how can it be said they die in the Lord? or what is meant by their dying in the Lord? Truly most of the elect of God themselves are dark in this thing; it is a sealed book unto them; the Lord alone must open it.

10. My beloved brethren, as there is two lives of the elect in the Lord, a life of grace and a life of glory, proceeding from one and the same spirit, only differing much in degree; so, likewise, you may know there may be said to be two deaths or dyings of the saints in the Lord also.

11. Moreover, you know by virtue of the light of Christ in the new-born of God, they become dead to all their former inward filthiness of flesh and spirit, as, namely, they are dead to covetousness, envy, pride, lust, yea, and all excess of vain-glorious delights among men that perish: so likewise they are dead to all their formal righteousness, or hypocritical holiness, to be seen of men.

12. Moreover, they are dead to all carnal Christs in men whatsoever, whether they be literal, natural, or notional Christs of empty words only, arising only from that blind-born devil of man's imaginary reasons.

13. Furthermore, there is such a self-denying spirit in all experimental true-born Christians from the high heavens, that they abhor to put confidence in any God, Christ, light, or life, or to give glory unto any thing that is in sinful man or angels in the least;

14. Because they certainly know that there is not one motion or thought of any spiritual light or truth in man or angel, but what he received from an infinite glorious majesty, whose personal presence is in a world where never any actual rebellions was committed against his holy Spirit.

15. Thus, in a small measure, through divine assistance, I have showed you what is the first dying in the Lord, in reference to the first resurrection from carnal darkness, to the true light of life

in Christ Jesus, God-man blessed for ever and ever, Amen. Now give me leave to write a little of the second and last dying in the Lord, because of the eternal personal glory that will immediately follow it.

CHAPTER L.

1. *Of the second and last dying in the Lord.* 2. *What it is.* 3. *Eternal life is hid in the person of God only.*

I KNOW the general cheat of the priests concerning this secret, for they tell the ignorant people, that the body only dies, and the soul ascends to a place of blessedness, or descends to a place of cursedness until the day of judgment, and they say then the soul assumes the body again, and so receives the sentence of eternal life and death, and so enters into heaven to the Lord, or hell with the devil and his angels, which they say are bodiless spirits.

2. If the blind lead the blind, how can they escape falling into a ditch? This opinion of theirs is like unto most of their matters, but I will pass them by, and come to the thing in hand.

3. You that are spiritual may know, that to die in the Lord, is when a man's spirit dies in a full assurance of the resurrection of his spirit and body again out of the dust of the earth, by the spiritual power of the Lord Jesus Christ at the last day.

4. Furthermore, he that dies in the Lord, though all that is in him turns to dust for a moment, yet, before he entered into the silent sleep of death, he knew who would raise him to life and glory again at the end of time.

5. You know it is written, "When Christ which is our life shall appear, then shall ye also appear with him in glory;" now you may know that the apostle meant a personal glory that was eternal with Christ in his personal presence, and not a particular spiritual glory in the elect, which was hid, and instead of love occasioned a general hatred and persecution of men, as a delusion unto them, and the like.

6. Moreover, you know, though the apostle Paul was ravished with more glorious incomes of the love of Christ, than the rest of his brethren, yet he had many sorrowful afflictions mixed with those heavenly raptures:

7. Therefore you may know, if you are an heir of glory, that this appearing of Christ in glory to his suffering innocent people, was meant such a like glory as He now possesseth Himself in a throne of eternity, where is neither hunger, nor thirst, nor affliction of sickness, nor death, nor need of any sun, moon, or stars, or any kind of natural comforts for everlasting.

8. Furthermore, though a man be full of the glorious incomes of the eternal Spirit, yet you may know that his life is hid in that fountain of spiritual enjoyments in the new heavens and earth above this whole globe, why? because, if a man's life, or glory,

were hid in that light within them, then he would not only be full of unmoveable consolations, but he would also increase in himself with such God-like wisdom, power, and glory, that no envious man would be able to behold his face and live.

9. Though the light of Christ in his new born ones, occasion much joy and peace of conscience and power, to suffer persecution for his name's sake; yet you may know, that the glory of that light might well be said to be hid with God in Christ, because the quickening power of his spiritual light in men or angels, remains only in his own person, which is the fountain or sea of all heavenly glories, as aforesaid; "Without me, said Christ, ye can do nothing; ye are not sufficient to think a good thought," John xv. 5.

10. You may know that it is the glory of Christ's glory, which compels Him to keep the prerogative power of all his light, or life, in elect men and angels to Himself, that they may have no confidence in the strength of that light which is within them, but that they may cast down the crowns of their spiritual confidences at the divine feet of his heavenly majesty, as the only author, protector, and finisher of their eternal blessedness.

11. So, likewise, it is with the elect also when they die in the Lord, for though the light of Christ was given them as a seal of his eternal love, that they might glory only in the Lamb, and be enabled to wear his crown of thorns to their lives' end, as a preparative unto glorious crowns at his appearing; yet I would have you for whom these thorns and crowns are prepared, to understand, because the life of all light, or glory, you possess, are hid in the divine breast, or book of life with Christ in God;

12. Therefore, when your soul comes to die, all your spiritual motions must enter into death also, until time be no more; because the power, wisdom, and glory of Christ, will be seen in this thing above all his former works.

13. Again, He being the only light and life of men, will not this be a crown of glory to his infinite power? seeing the spirits of mankind are mixed together in the sea and earth in a marvellous manner, yet, by a word speaking, He shall call his elect by name, as He did Lazarus, and they shall hear his voice, and come forth of their graves as one man, with distinct persons all glorious, yet very flesh and bone, and with those elect then living, whose bodies shall be transmuted into glory also, ascend as swift as thought to meet their God in the air, and sit in thrones of judgment with Him over all the angels of darkness, remaining in this destroyed world for everlasting.

14. Moreover, if that error of men's bodies dying only, and not their souls, could possible be true, then no man could die, or be put to death at all; because the life of man's body is his spirit, and but one spirit only,

though there is a double motion in it of contrary natures and effects by the secret decree of the Lord, for the manifestation of his eternal wisdom, power, and glory over the elect and reprobate.

15. Thus you that are spiritual may see what is meant by the saints living and dying in the Lord, and concerning the place of refuge where their lives are hid both in life and in death; is not this truth answerable to those sayings of Christ Himself in John? "The words that I speak unto you are spirit and life," vi. 63; "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live," xi. 25; "And he that sat upon the throne, said, Behold, I make all things new," Revelation xxi. 5; "And I will raise him up at the last day," John vi. 44. Again, "Jesus said unto her, said I not unto thee, that if thou didst believe thou shouldest see the glory of God?" John xi. 40. You know this was spoken by Christ, that God of all power, wisdom, and glory, at his raising Lazarus from death to life.

16. Therefore you may know also, that the greatest glory of all will redound to his infinite majesty; He shall shortly come in his glory with his mighty angels, to call forth the living dead, to glorious blessedness, in the great white throne, with Himself, Moses, Elias, and his angels; and to call forth the dead living, into shameful cursedness of souls and bodies in utter darkness, burning together to eternity on this earth, where they possessed all their former glory, and acted their unrighteousness against Christ and his redeemed ones; then will this scripture be fulfilled: "And they shall hear a great voice from heaven, saying unto them, Come up hither; and they shall ascend up to heaven in a cloud, and their enemies shall see them," Rev. xi. 12, and these scriptures.

CHAPTER LI.

1. *Eternal damnation is a living death, and a dying life.* 2. *Three books will be opened at the last judgment.* 3. *Signifying the three commissions of the law, the gospel, and the Spirit.* 4. *The heathens are judged by the law of their consciences, having not had the scriptures.* 5. *The prophets heavenly conclusion.*

AGAIN, "But fire came down from God out of heaven, and devoured them." Moreover, "And the devil that deceived them was cast into a lake of fire and brimstone, where that beast and false prophet is, and shall be tormented even day and night for evermore; and I saw the dead, both great and small, stand before God, and the books were opened, and another book was opened, which is the book of life: and the dead were judged of those things which were written in the books, according to their works: and death and hell were cast into the lake of fire: this is the second death," Rev. xx. 9; "These both were alive cast into a lake of fire

burning with brimstone," xix. 20; "And whosoever was not found written in the book of life, was cast into the lake of fire," xx. 15: my brethren in the spirit and in the flesh also, which are sober, you see when Christ cometh in his glory with his angels, the books must be opened, which are three in number; the book of the administration of the law must be opened in the consciences of them that were under the law, and made a profession of obedience unto it, but hated to perform it; and they will have work enough with that fiery law, and all their former filthiness of flesh and spirit, to sit in judgment on those burning brimstone souls, and bodies of flesh and bone, to all eternity.

2. The second book of the administration of the gospel will be opened also in the consciences of those that made a profession thereof, and hated obedience to it, and that literal fiery judge, and their former unrighteousness, will neither want work to sit in judgment on those fleshly bodies of burning brimstone, even world without end.

3. Moreover, the third book of the administration of the eternal Spirit, which is the book of life, shall be opened also in the consciences of all pretended lights in these last days, and those whose names were not found written in that book of life, as commissionated messengers of the eternal Spirit, to bear witness unto a personal Jesus in the high heavens, but published a lying Jesus in the lower heavens of their carnal spirits only, that pretended God or Christ with all their lies spoken in the name of the Lord, and blasphemy against his majesty's person, shall burn more fiery hot than any other opinion among men, even to all eternity, as aforesaid; all is not spiritual gold that glitters.

4. Again, give me leave to speak of one sort more, whose natural conscience must be opened also:

5. This sort of men are those called heathens, which never had the books of the scriptures among them; I say, from the true God, that these men, and all the naturalists in the world, according to their rebellions against their rational judge, unto which they acknowledged all obedience of righteousness between man and man was due; this God of their own reason only, with all their rebellions against it, shall be that dreadful judge sitting in their fleshly consciences with an echo of everlasting torments in utter darkness.

6. Thus, in some measure, I have been made to declare unto my spiritual, yea, and fleshly brethren also, the sudden, glorious, and dreadful appearing of the most high and mighty God-man, sitting on the throne of his glory with his elect angels, to judge both the quick and dead, according to his own sayings in holy writ.

7. And now, as a conclusion unto this epistle, I shall speak a few words to all that may peruse

it, in the name and power of our Lord Jesus, by whose most blessed Spirit I was inspiringly moved to write it.

8. My beloved brethren, that hath the least hopes in you of a glory to come, I confess, through unusualness of such a language, many sayings in this book may seem to your reason very absurd at the first;

9. But if the light of life eternal qualify you with a meek and patient spirit, they may be as plain and easy to your understanding at the last, as the Lord hath made them to me, his poor despised messenger.

10. I know if I were an university man, possessing perishing wealth or honour among princes, your rational spirits would be as subject to err on the right hand, as now they are on the left.

11. O forget not that the wisdom of God seeth it most advantageous for his glory, to choose base and despised things to confound the honourable and eloquent things of this vain glorious world.

12. Again, if some men should say unto me, that I have written many sayings without book, concerning the creation of angels, and such like, I would fain know of them, whether Moses had any books by him when he wrote of the creation of this world, and the things therein.

13. Though the holy prophets, Christ and the apostles, alluded sometimes to the former prophetical writings to convince gainsayers, yet you know they spake by inspiration of the eternal Spirit only; according to that saying in holy writ, "All scriptures were given by inspiration, and holy men of old spake as they were moved by the Holy Ghost."

14. Moreover, if you should ask me how shall you know whether I write by true inspiration or no? as to that, if you had the spirit of the scriptures, no man could deceive you.

15. Furthermore, unless you have a light in you that can clearly convince me of error in my epistle, in questioning the truth of my writings, you also question the truth of holy writ.

16. If I should write nothing but what is exactly set down in the scriptures, I should then write nothing at all, because they are other men's works, and you have them already; besides many eloquent men do play upon the harp of those records very harmoniously unto your carnal ears, which godliness of theirs is very gainful unto many of them, as you well know.

17. If I should write nothing but what is recorded in holy writ, there would be no need of any other witness to prove me a liar but my book only, and so I should be bound together in a bundle of literal tares, and burnt with unquenchable fire, at the appearing of the Son of man in his glory with his mighty angels, because I have declared myself sent forth by voice from the Lord of glory Himself, to demonstrate some secrets to his chosen one, that hath not been revealed since the world began.

18. And now I desire no other witness to bear record in the consciences of men to this epistle, whether it be truth or no, but the ever-living Jehovah, or eternal spiritual Jesus Himself, with all his holy angels. Even so, come Lord Jesus, come quickly. Amen, Amen.

JOHN REEVE and LODOWICK MUGGLETON, the two last immediate commissionated witnesses, or prophets, by the eternal Spirit of the man Jesus, glorified in the throne of eternity, which is far above all Gods, heavens, angels, and men.

THE END.

AN

OCCASIONAL DISCOURSE

FROM THE

FIRST AND SECOND VERSES OF THE SECOND CHAPTER

OF THE

DIVINE LOOKING-GLASS;

CONCERNING

THE PROPHET REEVE,

THAT

DARKNESS, DEATH, AND HELL LAY SECRETLY HID IN THE SPIRITUAL EARTH ETERNALLY WITH GOD.

BY

THE PROPHET MUGGLETON,

SEPTEMBER 28, *ANNO DOMINI* 1668.

AN

OCCASIONAL DISCOURSE,

&c.

THE heaven of glory, that is now God's throne, with the substance of earth and water, was eternally uncreated in the presence of God, who was alone by Himself before any created being appeared in his sight; then his glorious wisdom moved Him by a word speaking to that spiritual earth above this global world, to create an innumerable company of glorious spiritual angels, whose form and image was the same as God's, only differing in their natures; the angel's nature being pure reason, and God's nature divine faith. And there was no impure thing in his sight; only He created one angel more glorious than the rest. After this, the glorious wisdom of God moved Him to create this mortal visible world of earth and water, which were eternal substances, but dark, dead, and senseless: and of this visible mortal earth, the glorious wise God created Adam and Eve in his own image, and breathed into them the breath of life: that breath of the everliving God made their souls spiritual and immortal, and would have so continued: but now, behold, what the wisdom of God moved Him to: He first tries what his creature, that holy angel, would do, or what would become of him if He did withdraw his revelation from him, and leave him to himself: not that God had eternally decreed this, but as his glorious wisdom moved him to this or that: for if God knew what was past, present, and to come, there was an end of his wisdom, and so would not be infinite; but this makes Him infinite, that his wisdom is eternally increasing. Now, when God did withhold his revelation from this glorious angel, his pure reason in creation became impure, and aspired to be above the Creator; which, when God saw and knew, those vilifying thoughts that continually sprang in him, He cast him down from heaven like lightning. From that very moment good and

evil was visible in this creation; which was the tree of knowledge of good and evil, which stood before Adam and Eve. Here sin entered into the world: therefore, the glorious God having found, by the trial of his first creature, how it became with him, his wisdom saw it good to leave man, of his own nature, to himself: only, He first gave man a law, that if he hearkened to the subtlety of that reprobate fallen spiritual glorious angel, by eating or believing in him, he should die the death; that is, that immortal soul he were created in, while he stood in obedience to God, could not fall: but he should by disobedience become mortal. Now the subtlety of this glorious angel was too powerful for Eve, (Adam was not in the least concerned in Eve's temptation,) but being overcome by the serpent angel, he having power, presently enters her womb: for the nature of spiritual bodies can transmute itself into as small a place as it pleaseth: and this angel pollutes her, makes her defiled, fills her pure innocent soul with lustful thoughts and desires towards her husband. There this immortal reprobate angel lays down his immortality, in becoming seed; and had or could Eve have lived without the embraces of her husband, she would, in her appointed time, brought forth Cain, the offspring and only begotten Son of that reprobate angel, the father of all the devils in the world: but she could not forbear, but tempt poor innocent Adam, who is overcome by hearkening to Eve's words, and so becomes polluted too; then at that very time death entered into the world, and not before. Now, as concerning hell, God comes and says, "I will put enmity between the two seeds, the seed of the woman, and the seed of the serpent." There was in Cain part of the woman's seed (which was God's nature) as well as the serpent's: likewise, in Abel, there was two seeds: but here lies the difference; in Cain, the seed of his father, the reprobate angel was predominate, and lord over that spark of the seed of the woman; whereas, in Abel, whom Adam begot, though both seeds were in him, yet the seed of faith being God's divine nature, was predominate, and did so captivate the seed of reason in him, that his sacrifice was acceptable before God, when Cain's was refused, which made him slay his brother Abel. Now, mark, the seed of reason, which is the seed of the serpent, or the reprobate angel, or the devil, should bruise the heel of the seed of the woman, or the seed of faith: but "the seed of the woman shall break the serpent's head." Now, when the glorious God did fulfil his promise, and saw it most fit to transmute his glorious immortality into a mortal human condition of flesh, blood, and bone, by entering into the virgin's womb, who, in time, shedding his most precious blood, hath overcome sin, death, and hell; which hell, as yet, hath no

being: although the heaven of glory, which will be the reward of the elect seed, be in being, and ever was: yet the place of torment will appear but in time, when God will call all to judgment.

By LODOWICK MUGGLETON.

THE END.

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